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THE BIBLE SOCIETY FOSTERING POPERY.

On the Circulation by Protestants of Romish Versions of the Holy Scriptures. Addressed to the Members of the Auxiliary Bible Society.

The English authorized Bible, used in all our Churches, and printed by our societies for general distribution, was translated from the original languages in which the books composing it were written, viz.:—Hebrew and Greek. This translation was made, by order of King James I., by forty-seven of the most learned divines of this kingdom, with directions to confer with the learned men of Europe, if necessary. This work engaged their talents and industry for three years; and was published as the authorized version for the Church of England in 1611, and has been corrected and improved in several subsequent editions. It has maintained its character for general fidelity, clearness, and excellence; and is known, received, and read throughout the world. This, then, is *our* Bible, translated, you will observe, as it is specially declared, "out of the original tongues."

But what is the Bible used and authorized by the Romanists of Great Britain? One that bears the title of "The Holy Bible translated out of the *Latin* Vulgate, diligently compared with the originals." This English translation of a Latin translation is used by such of the Romanists as have a *written license from the priest* to read it (at least such is the rule of their Church;) but in their churches and places of public worship, everywhere, whatever be the national language, the *Latin* Vulgate, and none other, is read. The popish Council of Trent, which called itself infallible, decreed, that, "in public lectures, disputations, preachings, and expositions, the Latin Vulgate should be accounted authentic; and that no one should dare or presume to reject it on any pretence whatever." Now, the Latin Vulgate had become so corrupted, that, when Isidore Clarius revised it, in 1542, although he corrected more than 8,000 places, he omitted some, lest he should offend the Romanists by making too many alterations." It was revised a third time in 1573 by Lucas Brugensis, with the assistance of several divines of Louvain, and was thence called the Louvain Edition. It is said that in this edition were noticed twice as many variations from the Hebrew and Greek originals as had been pointed out by Clarius. With this edition of Lucas Brugensis, Pope Sextus V. was so ill pleased, that he ordered a revision of it to be made with the utmost care; and he himself devoted considerable time and labor in correcting the proof-sheets as they were printed: he also superintended the publication of it, which was accomplished in 1590. Here, then, we have a Bible, which ought to supersede every other version of the Holy Scriptures that ever was, or ever can be produced; for we see that it was corrected and superintended by (self assumed) infallibility,—by the Pope himself.—Yet, in spite of this strong fence thrown around this edition for its protection and endurance, the succeeding Pope, Gregory XIV., caused it to be suppressed (in that very same, or the following year,) and, in 1592 Pope Clement VIII. published *another* authentic Vulgate Bible, "which differs more than any other from that of his infallible predecessor, Sextus V., and is said to exhibit two thousand variations from it, consisting of additions, and removals of passages, and direct contradictions, and "about ten thousand words which give not correctly the meaning of the Hebrew and Greek, and the Chaldee Paraphrase."

The British and Foreign Bible Society, supported by the countenance and money of British Protestants, has on its list of Bibles and Testaments for circulation certain versions of the Holy Scriptures in the French, Italian, Portuguese, and Spanish languages, translated by Romanists from that Romanist Latin Bible, the Vulgate. In them are certain peculiarities, to which the attention of British Protestants of the Church of England, and of all denominations, ought to be directed.

Let each, then, bear in mind, that *in every version*, if it be correctly made, from this Latin Translation, called the Vulgate, *must be* found the following peculiarities. If they are correctly translated from the authorized Vulgate of the Romish Church, they propagate and countenance error, and, therefore, ought not to be put into circulation by Protestants. If they are not faithful translations from the Vulgate, they cannot be honestly offered as versions approved by the Romish Church.

The following are some of these peculiarities *of the Vulgate; but they have been corrected as errors* by the almost unanimous consent of learned men, who have devoted themselves to the entire study of the Sacred Writings,—and even by some of the Romish communion.

1. In *Genesis*, the 15th verse of the 3d chapter of the Latin Vulgate, and therefore, in *all translations correctly made from it*,—runs thus: "I will put enmity between thee and the woman, —between thy seed and her seed: SHE shall bruise thy head, and thou shalt *bruise* his heel."

This substitution of "SHE," that is, the woman, for "IT," that is, the seed of the woman, viz.: JESUS CHRIST, is allowed by Jerome himself, and even by learned Romanists, to be a wrong translation of the Hebrew; but, as it has been sanctioned by two Popes, it keeps its place. On this perversion of the word of GOD, the Romanists, in countries decidedly popish, ground the reverence and worship which they pay to the Virgin Mary. When charged with this by Protestants, they endeavor to evade the charge by saying, that "the sense is the same, (whether the word be 'she,' or 'it,') for it is by her seed that the *woman crushes* the serpent's head;" thus adhering to their doctrine on the point. But *is* it the *same*, whether Protestants send among Romanists a translation itself faulty, which thus teaches that the *woman*,—not CHRIST JESUS,—crushes the serpent's head?—Then will the Romanists ask, "Why do you, Protestants, use a Bible, which teaches the contrary of this doctrine? If you believe our Romanist translation to be right, yours must necessarily be wrong. If you believe that the woman, whether Eve or the Virgin Mary, crushes the serpent's head, why do you not treat her with the honor she deserves? If you do not, why do you endeavor to sell to us Romanists a Bible which you think contains a corrupt, or, at least, a very erroneous translation?"

2. In the Pentateuch, whole sentences are added and others omitted, in the Vulgate, under the authority of the assumed infallibility of two Popes:—of course every version from the Vulgate is in the *same imperfect* state. In excuse, it is alleged, that the meaning of each passage is clear enough without the parts added or omitted. The denunciation against such mutilation is also clear enough: "Ye shall not add to the word, which I command you, neither shall ye diminish aught from it." (Deut. iv. 2.)

3. Another peculiarity of the Vulgate is the change of tense in four of those passages which relate to the institution of the most Blessed Sacrament of the Communion. In Matthew, xxvi. 28; Mark, xiv. 24; Luke, xxii. 20; the Latin Vulgate gives the *future tense*,—"my blood, which *shall be* shed." In 1 Corinthians, xi. 24. "my body, which *shall be* delivered," instead of the participle of the present tense, "*is* shed—*is* delivered." It has been soundly argued, from the original Greek being thus in the present tense, the bread and wine could not be CHRIST'S "Body and Blood in a *literal sense*," for He was conversing with His Apostles, His body being as yet unharmed in any degree. Why will Protestants, by circulating such versions, give direct countenance to the Romish fiction of Transubstantiation?

4. Another peculiarity in the Romanist Latin Vulgate is found in Hebrews, xi., where the 21st verse runs thus in the Douay Romish version: "By faith Jacob dying blessed each of the sons of Joseph, and *adored the top of his rod*." This translation is defended by Romanists, and applied to countenance their worship at or before crucifixes, images, and relics.—The Greek translation of the passage, Deuteronomy, xlvii. 31, and the original text of the New Testament, is *literally* "bowed down, or worshipped, UPON the top of his rod." Can the Protestant say, that in his conscience he thinks people have scriptural authority for, and so ought to, worship or bow down to images? If he thinks so, why does he not do so? If not, why does he encourage others in so doing, by giving them Bibles or Testaments in which they find a sanction for their acts and opinions? In excuse for this mistranslation are alleged notes in certain versions from the Vulgate; but these notes are not given—in compliance with the fundamental rule of the British and Foreign Bible Society—in the copies of the versions which it circulates or assists in circulating.

5. Another passage, viz., 2 Peter, i. 10, which, as well as those above cited, *must* always be found in versions of the Vulgate, gives an ADDITION TO THE WORD OF GOD. The passage is: "Give diligence to make your calling and election sure." In the Vulgate, and consequently in all versions correctly made from it, are *added these words: "By good works*."—No modern critic of eminence finds sufficient reason for retaining in the Greek text words of that import. It is unnecessary to dwell on the authority which these three words so added give to the Romanist doctrine of *the positive merit* of good works—that they *actually deserve* salvation, as a debt from GOD'S justice.

6. Again, in Ephesians, iv. 3, 4, the Romanist versions *must* give a translation which, by introducing the word "*Sacrament*," leads the Romanist reader, or enables his priest, to deduce from these *very versions, which Protestants circulate*, the authority of Holy Scripture for their sacrament of the Mass, *to which ceremony alone* the mind of a Romanist would be directed by the words "THE *Sacrament*."

7. The same objection applies to those passages which contain the term "Do penance," instead of "Repent." However defended or explained, they give, in the eyes of a Romanist, the authority of Holy Scripture to their present system of penance in all its cruel, debasing, and fantastic varieties.

8. Another class of mistranslations in the French, Italian, Portuguese, and Spanish versions, deserves the reprobation of Protestants. It is that which favors what are called "The Canonical Hours" in the Romish Church—"The Hour of Tierce, of None, of Sixth," &c. This is purely an unnecessary perversion of the Vulgate: in three instances the Portuguese corresponds with the Latin in using the common terms, "The third hour," &c., &c., to express the time of day.

9. We need only add to this portion of our subject, the truth that Romish priests everywhere must give to the passages above quoted such interpretations as are consistent with the doctrine of their Church on the points to which they refer—that such doctrines, viz., the worship of images, &c.—the merit of good works—the Scriptural authority for the Romish mass and penance, and canonical hours, are contrary to the received faith and practice of Protestants; and that such passages *must* be found in all correct versions from the Latin Vulgate. It is, therefore, unnecessary to ask, whether Protestants can consistently give any countenance, much more direct aid, to the distribution of such versions?

Need the question then be put to Protestants, whether they will aid in distributing *unfaithful* versions from the Latin Vulgate? It cannot be pretended that such versions can be acceptable to Romanists, which is the only plea alleged for retaining these versions on the list of the British and Foreign Bible Society.

(To be continued.)

From the Church Chronicle.

MIDDLETOWN, Feb. 18, 1843.

Rev. and Dear Sir,—I received your letter a day or two since in which you request me to examine Mr. Miller's Chronology, and to give the results in the Chronicle and Record. I would do so most cheerfully if I had time; but I am now engaged in preparing for the press my work, of which I sent you the proposals, and I have been asked to deliver a lecture or two upon the extraordinary mania called Millerism, which you have aptly compared to the rushing of a flame over a burning prairie.—Our country is unhappily subject to these periodical excitements; chiefly, in my opinion, because men have broken down the mounds and barriers of GOD'S Holy Church, by which alone the devouring fury of such enthusiasm can be effectually resisted and overcome. The present flame rages with more than ordinary violence, because it attacks the gross and carnal fears of our corrupt nature, and is continually fed by ignorance, folly and presumption.

MR. MILLER'S CHRONOLOGY IS NOT CORRECT.

It makes a great display of figures, which may deceive those who do not and cannot examine the items; but it is like a false balance-sheet, made up to serve a special purpose. To go into the details, would require as much labor, as an accurate accountant would have to undergo, to expose the mistakes of a public defaulter. I do not mean to accuse Mr. Miller of dishonesty. He may be very sincere; but he is very ignorant and very presumptuous.—Chronology is a science; and like all other sciences, to excel in it, requires extensive knowledge and accurate research. A man may have a good deal of natural force of mind, and yet, from the disadvantage of his situation, may waste his energies. An enterprising savage, unacquainted with any other instrument than a stone hatchet, may spend half his life in cutting down a tree and making a canoe.—But after all his pains, it is only a canoe; and if we were obliged to put to sea, and had our choice between his canoe and one of Messrs. Brown & Bell's noble packet ships, it would not take us long to decide the question.

The paper which you sent me, "The Midnight Cry" of Nov. 22d, 1842, contains answers to certain questions from the Aurora, which aptly illustrate the pert ignorance of these men. "Q. By what authority does Mr. Miller give Samuel 24 years? Ans. By the authority given in the Chronological Table on our last page."—That is, in plain English, by the authority of my balance-sheet. "Q. By what authority does he give Cyrus 6 years? Ans. ROLLIN.—Q. By what authority does he give Cambyses 7 years? Ans. ROLLIN. Q. By what authority does he give Xerxes 13 years? Ans. ROLLIN."—And who was Rollin? A rector in the University of Paris, who, from 1730 to 1738, published a popular Abridgment of Ancient History. But by what authority was Rollin governed? Here, our wise calculator is entirely at fault. He little knows, poor man, the difficulty of settling the Chronology of the early Persian kings. Not to mention Eusebius and other ancient Chronologers, to whom we are so much indebted, he scarcely knows the names of the great modern writers, Joseph Scaliger, Petavius, Noris, Pagi, Ussher, Sir John Marsham, and many others, who have exhausted their lives in determining questions of this nature. These men knew the difficulties in their way, and therefore, in giving their judgment on obscure questions, thought it necessary to quote original authorities, and explain the grounds and reasons of their decisions.

"But fools rush in, where angels dare not tread."

Does Mr. Miller, or do his followers, suppose that the difficulty of reconciling 1 Kings vi. 1, with Acts xiii. 20, has been left for him to discover? Or that the whole subject had not been maturely weighed, by the great and learned writers whom I have mentioned? If so, he and his followers are grossly deceived by their own ignorance. He assumes that the Judges successively ruled the whole nation of Israel, for the space of 448 years; and this leads him into several very gross absurdities. For example: he makes Ehud rule for 80 years, when the Bible says only that the land had rest 80 years; and he substitutes Barak for Deborah, possibly to avoid what he himself saw was ridiculous, that the whole nation should be placed under Deborah's government for 40 years!

After the death of Joshua, what evidence is there of any single ruler? The tribes acted independently; and the temporary defenders raised up from time to time in various parts of the land, were often contemporaneous.—Without speaking of 1 Kings vi. 1, which he so rashly and daringly asserts was the blunder of a transcriber, I will mention one passage which he seems entirely to have overlooked.—If you examine his figures, you will see that he makes the number of years from Exodus to the commencement of the government of Jephthah, 402; whereas Jephthah himself, in his message to the king of the Amorites, (Judg. xi. 12–28,) makes the same period only 340 years; for he speaks of the Israelites on that side of Jordan, as having been in possession of their land 300 years, and it was conquered in the 40th year after they left Egypt. Here there is at once a difference of 62 years.

When he comes down to the periods of Profane History, he is singularly loose and inaccurate. The fourth year of Jehoiakim and the first of Nebuchadnezzar, where he places the commencement of the 70 years captivity, was not as he makes it, B. C. 596, but B. C. 607. Both Petavius and Ussher, place it in that year; and accordingly, it is so noted in the margin of the English Bibles. The 70 years would in such case, end in the year B. C. 537, or at latest, B. C. 536, and not as he has it, B. C. 526. Here therefore is another inaccuracy of 10 or 11 years.

Chronologers are by no means agreed in their computation of the reign of Artaxerxes Longimanus. The seventh year of his reign, when Ezra was sent to Jerusalem, is placed by Abp. Ussher in the year B. C. 467. Petavius places it a year earlier, B. C. 468; but he supposes a double beginning of the reign of Artaxerxes; one conjointly with his father, beginning before CHRIST 474, the other alone after the death of Xerxes beginning before CHRIST 465. If we take the latter date, the seventh year would be B. C. 458. Mr Miller has taken B. C. 457, because he places the death of CHRIST in the year 33 of the common æra, and B. C. 457+A. D. 33=490 years or the 70 weeks of Daniel. His whole plan is founded on these two suppositions: first, that the 490 years ended with the death of CHRIST, and secondly, that A. D. 33, was the year of that event; for as 490+1810=2300, and A. D. 33+1810=A. D. 1843, it is evident that any uncertainty as to those two suppositions, will destroy his whole scheme. Now I hope and trust that the work I am about to publish, will prove beyond the possibility of cavil, that he has placed the death of our Saviour EXACTLY FIVE YEARS TOO LATE, and consequently, that if the 70 weeks ended with the death of CHRIST, and the 2300 years would end with the purifying of the world by fire 1810 years after the Crucifixion, then the world ought to have been burned up five years ago!

You are at liberty to make what use you please of this letter. It has been written hastily; but I believe that every assertion it contains is susceptible of proof. I cannot hope that it will have any influence over Mr. Miller's deluded followers; but if it should be instrumental in preventing a single member of your parish from being led astray, I shall consider myself as amply rewarded.

I remain, Rev. and Dear Sir,
Your friend and brother,
S. FARMAR JARVIS.

To the Rev. D. G. TOMLINSON,
Trumbull, Conn.

COMMUNICATIONS.

For the Churchman.

MISSIONS.

NO. I.

Missions in Danger.

The present period seems, eminently, to be one of crises. Experiment after experiment has been tried, in every department of human occupation and interest; and now, as the result of repeated failure, men are beginning to look about them for some standards of authority, for some firm foundations upon which to lay their theories, and some general principles by which to be guided in their development, and practical application. It would not be wonderful if it should appear, that this spirit of experimenting had found its way into the counsels of the Church. We ought not to be surprised, if it should be found to be the case, that experiment had even dared to meddle with things which have the sanction of age, experience, yea, and of divine authority; and not only to meddle with, but completely to change. I shall therefore only join with the popular conviction, and only show a new development of these same false principles, which have wrought so much confusion in the world, if I succeed in my design of pointing out a crisis in the modern missions of the Church.

I begin with this simple proposition, *Missions are in danger*. Their present aspect is by no means promising; the eulogies which have been uttered upon them, although uttered in honesty, like most eulogies of the dead, were almost necessary to keep their subject alive in the minds and hearts of men. It has been felt, and is now an almost universal consciousness, that the missionary spirit is becoming less and less active.

Missionary publications, instead of attracting the attention of the whole Church, as they should, are not seldom suffered to lie upon the agent's hands, uncalled for by the subscribers. Few, very few trouble themselves to obtain them, and still fewer read them. And there is a very good reason for it. Few, if any publications in the country, are so barren of interesting matter, as the missionary publications. Their incidents are nearly all written according to a formula, so that the reading of different ones is attended with few new ideas; and the practical considerations which the missionary draws, are proverbially the same for all. Hence the woful ignorance which is characteristic of the Church with regard to missions.

What is the effect of this ignorance? Nothing less, nothing less, possibly, than a decrease of missionary spirit and interest.

That missions are in danger, appears again from the great, and continually growing greater, diminution of missionary contributions. Again and again have our agents been obliged to stop short in their plans. Field after field has opened before them, and they have been utterly unable to meet its wants. By pecuniary necessity they have been obliged to confine their efforts to a very few stations. Even these few they are not able to improve as they ought to be improved. Some of them are now struggling against great disadvantages, because the Board is too poor to render them that assistance which is necessary almost for their existence, certainly for their proper and powerful development. More than all this—what have we lately heard?—That both departments, domestic and foreign, are nearly crushed beneath intolerable debts. It seems bad enough, that the few stations that we already have should be so poorly supported; when we are told that unless a large sum of money is immediately raised, the salaries of existing missionaries cannot be paid; and that not only must the Board stop further appointments, but that it will be obliged to recall some who are already in the field, unless they are speedily and permanently relieved.

How are they to be relieved? They look to the people, and appeal to the missionary spirit of Christians. The missionary spirit of Christians!—what is it? If it were of the nature of a principle, it would be nearly independent of appeals. If it is of that nature, it will soon cease to answer even to stirring appeals.

Is it of the nature of a principle? Do Christians act, with respect to missions, as if it possessed power over their affections, as if they were interested in it, as they would be interested if they felt it to be their duty to GOD? The duty of spreading the Gospel to every creature is acknowledged and felt, and is an abiding principle, with the great mass of the Christian family. I am not now considering the abstract question. I am speaking of missions as they are now conducted, and the inquiry I make is whether, or rather the assertion I hazard is, that the interest in our present missionary operations is not of such a nature that we can depend upon it for their support. There are many, I am aware, whose faith is so strong that they will never desert the present organization. They argue thus, and they argue nobly, that the duty is plain, and although results are not such as we might naturally expect, still results are GOD'S, only duties are ours. This should be the spirit of all true followers of the LORD JESUS CHRIST, when they are positively sure that they are using all the means which GOD has placed in their hands. But unless they have sufficient reason to think themselves sure that they are thus using all the means, this noble faith is misapplied and ceases to be a virtue. An intelligent faith is that true faith which works out solid and permanent benefit. But is there not a mistake even in their noble arguing just now adverted to? GOD has promised an adequate blessing upon the hearty labors of man when conducted according to those laws which he has given us in his word. He has promised to water the seed of our planting, and again and again in Scripture urges us to exertion by the promise of rich harvests—harvests of a hundred fold. So that we have a right to expect fruits, and fruits so overwhelming that we shall be obliged to confess that it is the LORD, so rapid and mighty will be the progress of the Gospel.

This is the feeling common among Christians. They expect, they think, it is no evidence of a want of true faith to expect more and better results. An universal consciousness is very likely to be right. The mass of men follow the dictates of common sense. Those who draw opinions from abstract principles, are comparatively few. One of the dictates of common sense is, that effects follow causes; and that effects must bear a consistent relation to their causes; great causes producing great effects. Common sense, directed towards missions, is shocked, because then, causes are great and effects are small.

Men act according to the dictates of common sense, and in missions they have so acted. Not only is there no demand for missionary publications; not only have the contributions wofully diminished; but there is every other indication that the subject is not one of interest. It seems to take no strong hold either of the conscience or the affections. If it possessed that power over either which it should possess, the effect of that power would appear in all those manifestations of interest which are legitimate and true. The subject would be one of conversation, which it seldom is among the great mass of Christians. Their co-operation would be offered with liberal hands and ready hearts. Instead of which, it is drawn from them by stirring appeals. The excitement of the moment, instead of a deep feeling of Christian obligation, is too often the motive for giving. How sad is the condition of missions when the Church ceases to depend upon the spontaneous contributions of her people; but, instead thereof, is compelled to *plead* for assistance, in order to keep even her present establishments from failure and ruin!

In this article I have endeavored to bring forward, as a subject for reflection, this proposition:—Missions are in danger, because the interest which is felt for them is not of the nature of a principle. In my next I intend to view the subject in another aspect. F.

For the Churchman.

THE POINTED PSALTER.

DIALOGUE.

Doubtful. Ah me! what have we here?—some new-fangled affair from the press of Mr. Sparks; full of Oxfordism, I'll warrant.

Hopeful. Eh! let me see; it came in my last package from New York. What is it, friend Doubtful?

D. Why, a kind of Psalm-book, with all sorts of mysterious marks in it. Who knows but it is a Popish Breviary they are going to thrust upon us. Dear me! what are we coming to?

H. Stay, my good friend: just read the title.

D. Well: "The Psalter, or Psalms of David"——

H. No harm in that, surely. Read on, if you please.

D. "Pointed for Chanting"—that is, I suppose, (bating the printer's blunder,) appointed to be humdrummed to your Popish Gregorian music.

H. You are surely mistaken. Let me see it. The printing is right enough. It is "Pointed," not "Appointed."

D. Well—what do you mean by that?

H. Why, *punctuated* and *marked*, so as to make them easy to be "sung" as well as "said." In the English Prayer-books, the word "pointed" occurs on the title; and every verse of the Psalter is divided into two portions by the insertion of *a colon*, without regard to the grammatical punctuation; the object being to facilitate the chanting of them, though not done in so perfect a way as in the book you are now looking at.

D. But, of what use can the book be to *us*? We have the Psalter in the Prayer-book, and that's enough.

H. True; but if we should wish to *chant* any of the Psalms, either in our public or private devotions, it would be no easy task to do so from our *Prayer-book copy*, even to a tolerably practised singer.

D. You have no right, Sir, to chant the Psalter in public worship. *I* say, stick to the rubrics, though you *do* think me a Low Churchman.

H. My friend, I have no wish to be less rubrical than yourself.

D. But you seem disposed to defend the book, if I conjecture rightly, notwithstanding that it is so flatly in opposition to the order established in the Church.

H. What order, my good Sir? You begin to grow warm.

D. Why, the universal obligation to *read* the Psalter; and that too, *verse about*, between the minister and the people. I say again, Sir, stick to the rubrics.

H. Well, show me the rubric that you have such an affection for, and I'll promise to put the Pointed Psalter where it shall do no mischief, and disturb nobody's nerves.

D. Hand me a Prayer-book. You shall hear, Sir, what it says at the very head of the *Psalms* for the days of the month. *(Reads.)* "The Psalter, or Psalms of *David*." Ahem! Ah!—well! I thought there was a rubric there. Umph! how could I be mistaken? Have you another edition?

H. Let me aid you, my dear Sir; for, (begging your pardon,) it is an act of mercy to help "an ox or an ass, if he be fallen into a pit." Suppose you turn to the "Order" about the Psalter. You will find it just after the Preface to the Prayer-book.

D. I see—I see. *(Reads.)* "The Psalter shall be READ through once every month, as it is there appointed, both for Morning and Evening Prayer. But in February it shall be READ only to the twenty-eighth or twenty-ninth day of the month," and so on. You perceive now that the Psalter is to be READ; for the whole "Order" goes on this ground, and says nothing at all about *chanting*.

H. That is all very true. But are you aware that the words you have quoted are also the same in the *English* Prayer-book? And yet, as you know, the Psalter is commonly chanted in all the cathedrals, and in many parish churches, in England. I grant that, in the English Prayer-book, there is a *notice* in the place where you failed to find a *rubric* in the American, which runs in these words: "Pointed as they are to be sung or said in churches." This, however, does not *enjoin* that the Psalms are to be used in either one mode or the other; and was left out of the American version (together with the pointing) probably because, in the infancy of our Church, there was no ability to chant *at all* for several years; and even the most sanguine could hardly hope for the time to arrive, when, (as in our day,) the Church would be able to present the whole Psalter in the melodious strains of the cathedrals. At any rate, our Church laid no *interdict* on the chanting of the Psalter. She never denounced it, or, by any positive act, discouraged it; but merely restored the grammatical pointing, and (of course) omitted the above *notice* connected with it. She orders the Psalter to be *read*; but this does not forbid it to be chanted, as is proved by the standing practice of the Anglican Church.

D. Sophistry, Sir! We have no right to chant without an express rubric for it.

H. Do you ever chant the *Jubilate*, or the *Benedictus*, after the second Lesson at Morning Prayer?

D. Yes, Sir, every Sunday.

H. Will you please inform me, on what authority you do so?

D. The rubric, of course.

H. There is no rubric to justify it.

D. What!

H. Pray look for such a rubric. Read it, if you can find it.

D. *(Reads.)* "Then shall be read, in like manner, the second Lesson, &c., &c.—and after that, the following Psalm," viz., the *Jubilate*. Sure enough, it does not say, exactly, what we must do with the Psalm, or the Hymn after it.

H. And yet you make free to *chant* them!

D. Sir, they are songs of praise, and it is *proper* to sing them, at all events.

H. The same argument will make it *proper* to chant the Psalms of David, which formed so considerable a part of the thanksgivings of the Jews, and are adopted by the Christian Church as the inspired medium of her praises.

D. I deny it. I contend that they must be read by the minister and people alternately.

H. How do you prove your assertion? The Prayer-book says no such thing. "The Order" has not a word on the subject of *alternate reading*. Nay, if I were disposed to be rigid in weighing language, I could prove that the *people* have no share at all in reciting the Psalter in public worship.

D. Amazing!

H. I do not mean or wish to *assert* such a thing, but only to show in what a predicament I could easily place you. For, while "The Order" says that the Psalter is "*to be read*," it does not say *who is to read it*, except in two passages, one of which is this: "The MINISTER, instead of *reading* from the Psalter as divided, &c., &c., *may read* (i. e., the *minister*) one of the Selections set out by this Church." And again; after the Table of Proper Psalms, we read, "The MINISTER *may use* one of the Selections, instead of any one of the above Portions." Where are you now, my friend?

D. Really, Sir, you are too nice. You would overthrow, by your Jesuitism, the wholesome order of the Church, and seal up our lips in silence.

H. Nay! Instead of *that*, I would put a new song of praise into your mouth, and teach you that the children of Zion have not lost the right or the privilege of arraying the Psalter in its ancient glory, or of singing "hymns devout and holy psalms" in the consecrated strains which once burst from the tongues of "the noble army of martyrs," and were for ages heard in "the holy Church throughout all the world."

D. Sir! you talk like an Oxford man!

H. All the better, if Oxford men are the only stuff to make martyrs of—the only men who care to praise GOD in communion with "the glorious company of the apostles," and "the goodly fellowship of the Prophets."

D. But how can *you*,—after what you have said,—allow the *people* to join in reading the Psalter?

H. Because it is the usage which the Church approves. We have such a thing as the *lex non scripta*. By *that* we are governed, (till we can do better,) in all such things as are not determined by special rubrics; but, happily, it has not yet excluded the right to chant the Psalter, if we are disposed to offer it as we do the *Jubilate*, the *Benedictus*, or the Doxology, "*Glory be to thee, O Lord.*"

D. Well, I confess there is some force in what you say; and if you will promise me that there is no *popery* concealed in this Pointed Psalter, nor any other latent heresy, I have no objection to let it have a fair trial.

H. Depend upon it, Sir, King David was neither a *Papist* nor an *Oxford man!*

PHILITURGUS.

March 20, 1843.

For the Churchman.

SURPLICES *vs.* GOWNS.

"There was one part of the service which rather puzzled me, and caused me a good deal of consideration. The custom in most churches, after the Nicene Creed, is, for a psalm to be sung by the congregation, during which time the clergyman changes his surplice for a black gown. Indeed, I heard of one clergyman, though it is some years ago, who used to take off his ordinary scratch-wig and put on a handsome well powdered periwig,—which, by the way, is more orthodox than the change of gown; for there is no order of the Church, that I know of, about scratch-wigs or periwigs, but there is an order that every clergyman shall wear a surplice, and none for him to change it, according to the present practice. As soon as the toilet in the vestry is completed, the gown duly changed, and the psalm concluded, the clergyman commences with a prayer—sometimes from the liturgy, with or without alterations, sometimes an extemporaneous effusion of his own; and then proceeds to give out his text. Now, there is nothing about all this in the rubric. It is simply ordered, that after the Nicene Creed, (when the curate shall have given notice of the holy days, and fasting days and other matters,) "*then shall follow the sermon or one of the homilies.*" Not a word is said in the rubric about the change of dress, or the psalm, or the prayers, whether extemporary or otherwise. In truth, the sermon is not, as it now appears, a division of the service, but simply a part of the communion. I accordingly swept away at once the psalm, the black gown, and the prayers, and walked straight up into the pulpit, and gave out my text. Then, after the sermon, I returned to the altar, and went on with the service which follows; namely, the offertory and the prayer for the Church militant."—*Bernard Leslie.*

The above extract is commended to those who not only *will* preach in a gown, and only in a gown, and no cassock, but will intrude thus into the desk and even at the chancel to wait for the prayers to be finished, and the proper time to go into the pulpit.

There can be no harm in reminding the reader, that the reading of the Nicene Creed and the rubric referred to in Bernard Leslie are according to the English service. The order in our book is as follows after the Gospel:—1st. The Apostles or Nicene Creed to be read *if one hath not been read before*. 2dly. The minister to declare what holy days or fasting days are in the week following, &c., and 3dly. "Then

shall follow the sermon," &c. The author of "Bernard Leslie" adds, in a note, "I do not say that the psalm is *unlawful*—only that it is not *ordered*; and I question whether that is a good place for it." Neither is it ordered in our branch of the Church—"it is allowed before and after sermons, at the discretion of the minister," and if sung, the minister need not retire.

AUG. CATH.

For the Churchman.

MINISTERIAL EDUCATION, AS PROVIDED FOR UNDER CANON XV.

NO. I.

Scholarships a Substitute for the Beneficiary System.

This is the fundamental question of the New Diocesan Plan, but it is also a plain one, and the limits of a single article, though they forbid enlargement, may yet afford room for the outline of the argument, sufficient at least to enable each Churchman in the Diocese to follow out the comparison for himself, and form his own well weighed judgment preparatory to the Parochial Collection provided for by the Canon To the following points, therefore, is the attention of Churchmen respectfully and earnestly solicited by the Society acting as the Diocese's Canonical Agent.

1. *The actual necessity of some change in the mode of administering educational funds.*—This, at least, is clear. The churches of the diocese have decided practically the question, by refusing to support the Beneficiary System; even an imperative canon failed to procure it adequate support—and under that of last year, scarce more than half the churches reported at all, and the whole amount of contributions barely exceeded $700; being not one fifth of the sum to which the Canonical Agent now stands pledged to the beneficiaries of the late Education Society. The necessity of change is, therefore, manifest, and the immediate adoption of some system that will awaken more fully the Church's confidence, and through that its contributions. If this be not done, and that speedily, disgrace and ruin await, in this diocese, the greatest and noblest of the Church's charities. On the ground of necessity, therefore, and as a substitute for this condemned Beneficiary System, stands the first argument for that of "Scholarships."

2. *The change proposed is no new experiment.*—"Scholarships," as an aid to candidates, is the *old* Church system. It carries with it the experience of centuries, and of all Christendom. The Church of England, above all others, has fully tested it; her academic scholarships with their open prizes are now, and have long been, her chief security for a sound and learned ministry, as well as the great and inexhaustible storehouse from which her dependant but worthy candidates for the ministry have ever drawn their chief means of support, while pursuing their studies. Now if such be the case there, the American Church need not fear to tread in her footsteps; what "scholarships" have been to the Church of England they will be to us, under the blessing of GOD, as sword and shield; at any rate, "scholarships" are no untried system in the Church. But further—

3. *It is the only true Church system even on our own legislation.*—"Scholarships" are part of a system already recognized by our Church, and the only one that is so recognized in connexion with ministerial education. The General Church in convention has made provision for "scholarships;" the General Theological Seminary has established them; and our own Diocesan Convention has placed itself under a canon recognizing them, by providing funds applicable to them. A system of Diocesan scholarships, therefore, as now proposed, forms an integral and harmonious part of the whole Church system, and is the only one that brings the education canon of our Diocesan Convention into practical agreement with those of the General Convention on the same subject. Tried by the same test, the Beneficiary System is found to be an uncanonical and unchurchmanlike system; it will not harmonize with the legislative action of the Church; its very terms are unknown to the canons—unknown, indeed, to the Church at large, in the sense in which it uses them—"benefice" and "beneficiary" having a far other meaning in the canon law of the Church of England, from which they are borrowed, while to our own they are altogether unknown. "Candidates" and "scholars," are the only recognized titles of those pursuing ministerial studies; "beneficiary" is a term that has crept into the Church unadvisedly, derived from the practice of those who are not of the Church, and as such, is a term that may as well be discarded. In dropping the beneficiary system, the Church wants not the term; and "scholar" should be henceforth the Church's only title of distinction for those whom she delights to honor.

4. *Scholarships avoid many evils incident to the Beneficiary System.*—Of these but one will here be named, as being less apparent to those at a distance, but yet a deep working evil—the influence of the system on the beneficiaries themselves—herein it worked unfavorably, both on the deserving and the undeserving; the worthy it depressed by a sense of humiliating dependance, while it removed from the less worthy the needful spur of self-reliance: by all it was felt as a stigma of poverty, and as such recognized even by those who administered it, as appeared in their studied secrecy as to its recipients. Now all such degrading associations with poverty and dependance, as they are utterly false in principle, so are they equally needless in practice; and under the proposed system of open, honorable scholarships, will be at once "cast to the winds;" learning, talent and worth, alone can reach these distinctions, and not favor, but open competition is to determine them; honor therefore, not disgrace, will be the result of holding them. This, indeed, is a change that will be alike acceptable to the candidate and to the Church—the former will lose the sense of painful dependance, while the Church will enjoy the high satisfaction of witnessing the open proofs of the value of the system it has founded and is supporting. But,

Lastly, *Scholarships alone secure to the Church the end of its legislation.*—The Church's aim in making provision for ministerial education, is doubtless through it to secure able as well as worthy candidates; to get learning and talent as well as piety and attachment to the Church. Now, touching these two classes of qualification, in order to arrive at the fact, a different test is from their very nature required; the intellectual by an *open trial*, the spiritual by *private judgment*; the latter may be best estimated by well guarded certificates; the former must be brought to the test of competition. It is on these principles the system of scholarships is framed and will proceed—moral and religious character with attachment to the Church, these are primary conditions—the pre-requisites, to be made satisfactory to the Education Committee, and under these alone the applicant is entitled to compete for the prize; while touching his intellectual qualifications, those on which, rejection of an applicant is most difficult when left as it has heretofore been to the *discretion* of the Committee; those too, as to which certificates are comparatively worthless; those lastly, where favor goes furthest and whereon the pertinacity of friends or of the applicant himself is most difficult to resist—all these difficulties are by the simple system of scholarships at once cut off—totally and finally. The Committee on this point demand from the applicant, not opinions or arguments, but a fact—one simple, conclusive fact—the prize of academic learning carried off in open competition. Under such a system the Church may rest secure, as to the learning and talents of those it educates. The guarantee it holds is an inward and living one—favor cannot blind it—solicitation cannot thwart it—influence cannot overrule it.

With these leading considerations, to which many others of weight might be added, the general question is herewith submitted in confidence to the decision of all reflecting Churchmen.

JOHN MCVICKAR, *Superintendent.*
Columbia College, March 30, 1843.

For the Churchman.

TABLE OF CHANTS FOR THE PSALTER.

Mr. Editor—From a careful examination of a "Collection of Chants, Ancient and Modern," by Mr. John Goss, *Organist of St. Paul's Cathedral, London*, I have found that the following, in the "Music of the Church," are the chants used there for chanting the Psalter on certain days of the month. Imperfect as the table is, I have no doubt but many of your readers will be glad to see it, judging from extracts of letters which have appeared in the Churchman of late, and especially that from the correspondent in your paper of March 18th. For convenience and to save room, I have followed the order of chants rather than the day of the months:—

"Venite Exultemus Domino."

No. 1, is the proper music for XXX. morning.
3,* " " " XXVII. "
4, " " " X. "

Gloria Patri.

No. 1,* VIII. morn., and XVI. and XXVII. even.
2, XIII. morning.
3, IX. " and XXX. evening.
4, X. morning.

Gloria in Excelsis.

No. 3, (minor part) IV. morning.

Te Deum.

No. 1, major part, XIX. morning,
2, " " V. " and XX. eve.

Jubilate Deo.

No. 3, XXX. evening.
4, XVII. morning, and XXVIII. evening.

Benedictus.

No. 2,* XVI. morning, and XXVIII. evening.

Cantate Domino.

No. 1, XXV. morning.
2, XIII. morning, and XXX. evening.
3, XIII. and XIX. morn., and XXIII. even.

Bonum Est Confiteri.

No. 3, IV. morning.
4, XXVI. evening.

Benedic Anima Mea.

No. 1, first, and XXI. mornings.
2, XXX. evening.

Deus Misereatur.

No. 1, XX. morning.
3, XVI. evening.
4, VI. and XXV. evenings.

The chants marked with a star, are changeable in the above collection, and directions are given in the table, to sing the chants in their respective major and minor modes. If you will examine the psalms for the above days, you will see that their character requires such a transposition in the music. Gloria Patri, No. 2, is Humphrey's "Grand Chant," and frequent use may be made of it and the Gregorian Chants to supply the deficiencies of this selection. No. 28th of the Gregorians (marked Lallis) is the proper music for the VII. and XXIV. evenings. There is no reason why it may not be used in chanting the remaining portions of the 119th Psalm.

"Gloria Patri," No. 1, or Purcell's, is called "*The Burial Chant.*"

Mr. Hill, the author of the "Choral Service," used in the parish church in Leeds, England, says, that Lord Mornington's Chant, "Venite, No. 3," is the proper music for the psalms used at the consecration of a church. There are many other chants in the "Music of the Church," which are well adapted to portions of the Psalter, but the particular use of the above collection is sanctioned by such high authority, that I prefer begging a place for it in your columns, without adding any further suggestions of my own, much as I desire to hear the psalms for the day chanted.

Z.

For the Churchman.

Mr. Editor—In your paper of the 4th inst. some comments are made upon the report of the Deputy Superintendent of the Common Schools in the city and county of New York, which seem to the writer to call for a respectful rejoinder. Permit me a place in your columns, therefore, for the purpose of correcting what is deemed a misapprehension of the official conduct pursued by Col. Stone. No doubt can exist in any mind, that has reflected at all upon the subject, that the attempt by the state to abolish all religion from our system of common school education, is utterly absurd. I say to abolish *all* religion, for such is virtually the effect of a plan of teaching that important subject, in such a manner as not to inculcate any thing *peculiar* to any creed. What doctrine or truth is there, which is not at variance with *some* creed? What essential verity in the Christian system can be selected, which has not its organized opponents? From the doctrine of the Trinity downwards, all have been, and are assailed, and denied; so that we might safely challenge any one to form a scheme, of what may be called the minimum of Christianity, which shall not find its opposers, who boldly assert some part of it to be at war with their religious belief; and therefore not to be tolerated in a system of education, which forbids *all* sectarianism. If a change of heart be inculcated, the Unitarian will raise his voice in hostility to a doctrine that has long been banished from his creed. If the eternity of the punishment of the wicked is taught, this brings out all the malevolence of the Universalist, against a truth which he cannot find in his Bible, because he is determined not to find it there. And if the Being of a God be taught, I doubt if this cardinal truth be secure, since the Atheist may on the same ground allege, that this also is contrary both to the spirit and the letter of a law which forbids what is peculiar or repugnant to any creed. In what way religion can be taught under the sanction of the state, and consistently with such a law, may well be left for those to tell us who framed it. We make no claim to such sagacity. To us it appears utterly absurd. Indeed, that even such a law should be inscribed upon the statute book, in the middle of the 19th century, is a matter of no ordinary surprise, and can be accounted for only by the fact, that our legislators care more to accomplish a party object, than they do to promote the interests of religion. It therefore gave the writer unfeigned pleasure to see the high ground taken by you, as a Christian man, and to notice your declaration, "that you would reject the bounty of the state, if proffered in millions, rather than accept it on condition of withholding or suppressing one jot or tittle of the faith, discipline, or worship of our Church in the education of the children entrusted to its care." This is evidently the true Christian ground. Nor can we think, without a feeling of sorrow not unmixed with indignation, of professedly Christian men, being engaged in the effort to find the smallest possible portion of religious truth, that may be taught so as not to incur the charge of favoring any creed. GOD save the rising generation, if this infidel system is to be continued and faithfully carried out!

But then there the law is. Under that law the Deputy Superintendent was appointed, and in accepting the office, he virtually pledged himself to see that it was complied with. This was his duty. He entered every school that received a share of the school fund, under the authority of that law, and was bound to examine and see that its provisions were complied with. This he did with his usual fidelity. However contrary to his own convictions, and however desirous he might be as a religious man, to see religion taught in all its essentials to every child, yet he was obliged, as a public servant, to obey, not the suggestions of his own head, but the imperative dictates of the law. It was not then, in the spirit of an *inquisitor*, or with a disposition to interfere obtrusively with domestic discipline, that he pursued his investigations; but as the acknowledged agent of the state, to see that the proviso on which the funds were given, was complied with. In this case, the managers of the *Romanist* Orphan Asylum have the least possible right to complain, since it was only putting the chalice to their own lips, which they intended for others—it being a well known fact, that it was through the influence of Romanists, that the law forbidding all sectarianism, was passed. They did it, to assail Protestantism, but the storm recoils upon themselves. If through their malign influence they force such a preposterous law upon us, to keep *true* Christianity from the schools, why should they not be taught that this sword has two edges, and may be turned equally against themselves, for the purpose of keeping a *false* Christianity from the schools? Let then the same measure be meted out to them, which they intended to mete out to others. And if through the fidelity of the Deputy Superintendent, the weapon which Romanists invented to wound others, wounds also themselves, let the blame rest where it ought, upon the heads of those who forged the weapon. Certainly no fault can justly be found with the Deputy Superintendent, nor does he deserve the name of an inquisitor, for making a law, passed through the instrumentality of Romanists, tell equally against the Romish as against the Protestant faith. But this is the head and front of his offending. It surely then becomes every Protestant press to sustain the Deputy Superintendent, in his fidelity to the Protestant interests; and his unflinching resolution to make the Papists feel the evils of a bad law, which they have foisted upon the public, no less than others.

JUSTITIA.

For the Churchman.

ANOTHER HYPOTHETICAL CASE.

Mr. Editor,—Suppose the Archbishop of Dublin were to visit this country, and be received at the communion by several of our bishops. Suppose he then ordained to the priesthood, or even to the episcopate, Dr. Miller, or Dr. Durbin, or Dr. Bethune, or Dr. Bangs, or Dr. Breckenridge, &c., &c., or all of them, and they continued in their respective denominations, or sought admission into ours; how would the condition of the ordainer and the ordained differ from the hypothetical predicament ascribed to Mar Yohannan and the Congregationalist by your correspondent in last week's paper? "How forcible are right words; but what doth [such] arguing reprove?"

OOROOMIAH.

For the Churchman.

Dear Mr. Editor,—My communication of last week in relation to the supposed grammatical error in the Consecration Prayer of the Communion Service had got beyond my control, i. e., the paper was nearly printed off before my learned friend and correspondent from Westchester suggested to me that Bishop Brownell, in his valuable Commentary, had noticed the subject. Unfortunately for me, I had given away my copy of this work, and had not yet supplied myself with another; and my attention for some time past had been devoted to the older liturgies and commentaries. Upon again visiting the place from which I date my communication, I consulted the note of Bishop Brownell, and there find the difficulty clearly stated and the explanation satisfactorily made—so that there would have been no necessity for doing any thing more than to refer my lay friend to this work. I have only one excuse for my ignorance of what the excellent Bishop of Connecticut had done, and that perhaps not a very valid one, that I am in a goodly company of brother presbyters and not without higher countenance.

J. M. W.
College Point, March 29, 1843.

For the Churchman.

Mr. Editor,—The publisher of the "*Psalter, Pointed for Chanting*," acknowledges the justness of the critique of your correspondent, "DETECTOR;" and begs leave, in reply, to state, that, although he had access to the "two Liturgies of King Edward," the Table of Introits was printed from the work of Mr. R. Stimpson, a work of high reputation in England. Having compared many of the Introits in Mr. Stimpson's Table, and found them to agree with King Edward's Prayer-book, he *felt* satisfied that both were alike; but on further examination, when it was too late, he discovered the errors pointed out by "*Detector*," and one other; viz, Fourth Sunday after Easter should read 82d Psalm, instead of 81st. These will all be corrected in the second edition, already called for. The publisher would feel highly gratified if these were the only errors, in a work which required so much careful reading, and which was printed in great haste, in order to have it ready before the expiration of the season of Lent.

J. A. S.

A pamphlet was recently published at Paris under the title of *La Verite sur les Abus en Librairie*, or a list of works whose titles have been changed, and in this state announced again as new publications. A. M. de Potter, it appears, is an active agent at this sort of legerdemain, and is, we believe, the same who wrote a *liberal* History of the Church, in six vols. 8vo., which appeared at Brussels about fifteen years ago.—*Oxford University Herald.*

THE CHURCHMAN.

SATURDAY, APRIL 1, 1843.

GODLY FEAR AND SPIRITUAL WORSHIP: *A Sermon from John iv. 22.* By Rev. GEORGE W. BETHUNE, D. D.

WHAT MAKES A CHURCH A BETHEL: *A Sermon delivered to the Presbyterian Congregation at Kingston, Pa., at the dedication of their new house of worship, Nov. 13, 1842.* By NICHOLAS MURRAY, *Pastor of the First Presbyterian Church, Elizabethtown, N. J.*

THE CHRISTIAN CITIZEN: *The Obligations of the Christian Citizen, with a review of High Church Principles in relation to Civil and Religious Institutions. By* A. D. EDDY, *Newark, N. J.* New York: J. S. Taylor & Co., 145 Nassau-street.

THE NATURE OF MINISTERIAL ORDINATION: *A Sermon delivered before the Presbytery of Detroit, October 13, 1842, &c. By* GEORGE DUFFIELD, *Pastor, &c.* Detroit: Morgan Bates, Printer.

THE CHRISTIAN MINISTRY. *Part I. First Truths relative to its Nature and Efficacy. Part II. The Channel of its Authentic Commission. By* BISHOP SMITH, *of Kentucky.* Louisville, Ky.: J. Eliot & Co., Printers.

We have undertaken to refute Mr. Murray out of his own mouth; to subvert his ground by the legitimate and inevitable consequences of his own principles. He says: "GOD has appointed divers orders of men in his Church for its instruction and government;" he says also that these orders "can neither be omitted nor corrupted without producing the most desolating effects on the truth." Whence we infer, (and this is the third point—reserved from our last number) that if Mr. M. and his brethren are in possession of orders which have been at any time "omitted," or "corrupted" from the scriptural pattern, *they are not preaching the Gospel in its purity.*

On the supposition, then, (and the case is at least supposable,) that Presbyterians have departed from the orders of the Apostolic pattern, how can they be secure that they hold in its purity that *sacred deposit* which our LORD committed to his Priesthood? How can they be secure that they have the true *key* necessary for the sound interpretation of the Scriptures? How can they be secure that they have that *tradition* of the Apostles, the pure and entire transmission of which is inseparably connected, by the divine appointment, with the orders of the Apostolic Succession? Mr. Murray probably smiles at these questions, and is ready to reply, that he holds to no other *tradition* and *deposit* than that of the Holy Scriptures; that these are open to private judgment, and that he claims for the Church no *key* whereby to interpret them. Well, then, we will translate the Catholic into Presbyterian language, and put the same question (for they are in effect all one) in Mr. Murray's own formula. On the supposition, then, that Presbyterians have departed from the orders of the Apostolic pattern, how can they be secure that they hold in their purity those "great doctrines" which "are to be preached, not in the way of controversy, but as simple verities of revelation, which every man is bound to believe?" How can they be secure that they hold in their purity and fulness those first principles of Christianity, without the confession of which no man can rightly understand the Scriptures? How can they be secure that under the names of "Trinity," "regeneration," "imputation," "election," "perseverance," &c., they have not imposed on themselves, if not a new Gospel, at least a corruption or perversion of the old? To say that their security lies in the Scriptures, is to abandon the ground that the orders left by the apostles "can neither be altered nor corrupted without producing the most desolating effects on the truth." It is obvious, we think, that on this ground they need not only the Scriptures, but also the historical fact of an unbroken transmission of orders, in order to be assured that they are now holding and teaching in their purity the first principles of the Gospel of CHRIST.

In common cases it is enough to disprove the truth of a supposition in order to evade its consequences. But not so in the present case; for whether the orders now observed by the Presbyterians be or be not those originally instituted in the Church, the conclusion, as respects purity of doctrine, is equally valid against them. For these very orders, by their own admission, were "omitted" or "corrupted" from the original pattern for more than a thousand years; having sunk, as they say, under the usurpations of the prelacy in the second or third century, and being thenceforward unknown until they were revived in the fifteenth century. Now since these orders (even admitting them to be scriptural) "cannot be omitted or corrupted without producing the most desolating effects on the truth," and since in fact they were omitted or corrupted for so long a tract of time, we should be glad to know how they who have restored the orders, can be secure that with them they have also restored in its purity that truth which suffered the most desolating effects from their more than millennial omission and corruption?

We beg to press this point especially on the attention of Dr. Bethune, and other amiable brethren, who first misapprehend our views, and then expend their tears and ejaculations over their own misapprehensions. It is not orders simply, but orders considered as GOD'S APPOINTMENT of which we are jealous, and for which we so earnestly contend. Independency, and Presbytery, and Episcopacy, and Papacy, may all be small matters in themselves considered; but the moment any one of them is shown to be a *divine appointment*, it assumes a tremendous importance; it becomes at once a *test* or *criterion* to discriminate genuine piety, sincerity, honesty, love, and faith, from their hypocritical counterfeits; for no truly pious, sincere, honest, loving, faithful soul, can refuse obedience to a known appointment of GOD. Show us a *divine appointment*, and though it be ever so insignificant in itself, no more than the application of spittle to the eyes, the stretching out of the arm, the washing in a filthy pool, or the eating of a morsel of bread, you show us that the observance of which infallibly secures a blessing and the avoidable neglect of which infallibly entails a curse. This consideration alone is a sufficient answer to the discourse of Dr. Bethune, which is nothing more than a series of permutations on the following plaintive appeal:—"My hearers," so says Dr. Bethune, "do you worship the Father in spirit and in truth? I ask not to what sect you belong, in what church you worship, or what forms you use." "My hearers," so says Robert Dale Owen or Fanny Wright, "do you love one another in sincerity, and cherish kindly tempers and affections in your domestic intercourse? I ask not to what family you belong, by what bond you are united, or whether your children have been born in honest wedlock." But we beg pardon, we do injustice, not to the Presbyterians, but to the Socialists; for the latter deny the divine institution of matrimony, and can therefore plead the merit of consistency, while the former affirm the divine institution of the Church and sacraments and "the superior scriptural correctness [these are Dr. Bethune's words] of their own system," and yet with the most astonishing inconsistency represent it as a matter of little or no importance whether men adopt it or not! Do not these men see, that for us to receive or reject any thing according to *our estimate* of its utility or inutility for salvation, is a habit of mind essentially infidel, and the same which leads the Socinian to reject the incarnation and atonement, and to contend that it is more suitable for GOD to pardon us at once, without the cumbrous intervention of means? Will they never understand that GOD alone is judge of his own appointments, and that our business is to conform to them, and to receive grace and salvation in the manner in which he is pleased to bestow it? Can we never beat it into their heads that the neglect of a confessed appointment of GOD, be it marriage, or baptism, or orders, of necessity vitiates the whole life and conduct of those who are guilty of the neglect? blasting the most amiable and harmonious families with the sin of fornication and the taint of bastardy, and blasting in like manner the most zealous and professedly Christian societies with the sin of schism which the author of the Irenicum, (a great favorite with the Presbyterians,) declares to be worse in some respects than the sin of murder? Whether Dr. Bethune asks the question or not, we *must* ask it; for believing, as we do, that GOD has instituted the Episcopacy, we believe that a departure from it vitiates the whole faith and conduct of those who reject it. Once separate the Trinity, the Incarnation, the fall of man, regeneration, the imputation of Adam's sin to his posterity, and of the righteousness of CHRIST to his spiritual seed, election, perseverance, the final judgment, and all the first principles of the doctrine of CHRIST, from the ORDERS which He has instituted for their custody, and we are prepared to expect that they will be tinged at once with the hues of human pride, betray the lineaments of a new and strange paternity, and eventually lose all semblance of their heavenly origin. In the Church we know that men are led by the HOLY SPIRIT (if they seek his guidance) to adjust their interpretations of Scripture, on these fundamental points, to the harmony of Catholic consent, that they may "hold the truth in the unity of the spirit and the bond of peace;" but when men wrest the truth from the orders of CHRIST'S appointment, and take it into their own keeping, we have no security that they will not be left like Calvin and Baxter, ("for they are not all Israel that are of Israel,") and Edwards and Hopkins, and Wesley* and Channing, to spin out from the Scriptures ingenious theories of their own, set up, like heathen philosophers, to be heads of schools and sects, and multiply doubts and strifes which will never be terminated except by the total denial of the very truth, the custody of which they at first presumptuously usurped. We beg our Presbyterian brethren, therefore, to remember that we do not magnify our orders for the sake of a vain power and invidious distinction, but for the sake of our common salvation, and of "the truth as it is in JESUS," of which we hold the Episcopacy to be the divinely appointed dispenser, witness and guardian.

But here we are met by the sepulchral spectres of "boy-bishops," and "fighting bishops," which to be sure spirit away the life from our maimed and shattered body; nor are our mortal remains allowed the benefit of a mother's care, or a Christian burial, but are thrown out to the powers of this world, to popes and monarchs, to Alexander VI. and Leo X., to Henry VIII. and Queen Victoria, all of whom are painted as licking the gaping wounds of our broken and bleeding Episcopacy:

——— non te optima mater
Condet humi, patriove honorabit membra sepulchro;
Alitibus linquere feris, aut gurgite mersum
Unda feret, piscesque impasti vulnera lambent.

And then of course we must be the very life of monarchists and papists, seeing we give them their nourishment: so says Dr. Bethune, while Mr. Murray, and Mr. Duffield, and Mr. Eddy, groan their *Amen*. Come forward Mr. Eddy! we open your book hap-hazard, and finding the following heading, "The tendencies of High Church principles are, in our view, hostile to the peculiar institutions of our country," are curious to hear what you have to say; please to read, Sir:—

"There may be nothing dangerous to a republican government, in the mere fact that a clergyman is ordained by a bishop, rather than by 'the laying on of the hands of the presbytery.' If the power thus delegated is felt and acknowledged to be exercised as a matter of mere expediency, and is liable to be recalled when abused to evil purposes, we can see no serious objection to such a constitution of things, in any community who may think best to adopt it. But when this power is claimed by a few individuals, as concentrating in their persons by a *divine right*, and when obedience to this power is demanded under the most awful penalties of GOD's displeasure, it is a serious question, what must be the consequences of yielding to such a claim."

Fairly said, Mr. Eddy, on the whole: "a few individuals?" but never mind, proceed, if you please, Sir; it certainly *is* a serious question:—

"Religious institutions and ordinances are indispensable to our social, civil and national existence. Hence we must have men set apart for religious purposes; and these men, from their station and employment, their talents and character, will exert on the public mind and morals a prodigious influence. But on *High Church* principles, what kind of men are they? Just such as a small number of prelates may please to commission and send among us. The prelate of an entire state, for example, on these principles, claims to hold, directly from GOD himself, the only power which is known, or can be acknowledged, of commissioning the ministers of CHRIST for millions of souls. No one can be recognized in this immense multitude of rational and immortal beings, as authorized to engage in the ministry of reconciliation, in any way, or under any ecclesiastical regulations, until he has gone to this '*one man*,' subscribed the articles of *his* faith and taken from *his hands*, as the delegated agent of GOD, the power to preach the Gospel of his Son. Unparalleled concentration of power! Every minister within a territory as large as all New England, on whose head the hands of an *Episcopal* bishop have not been laid, must at once leave his people, repair to the altar of prescription, or never again presume to preach the love of GOD, or break the bread of life. What a scene would be opened in this country by High Church principles, carried out into full operation as they unquestionably ought to be, if resting on the authority of GOD! The whole body of the ten thousand clergy of this country, with the exception of a *few hundred*, are thrown out of the sacred office forever, unless their consciences and their faith could be made to *quadrate* with the standard set up by the smallest body of men among us."

Certainly if "the ten thousand clergy of this country" are disposed, with few exceptions, to reject the Christian faith, we have no help for them: but if they are willing to receive the Christian faith, and give the requisite pledges for its safe keeping, and sound inculcation, we undertake to divide this "unparalleled concentration of power" among them all, and are ready to consecrate one hundred bishops for you to-morrow. The "concentration" is your fault, Mr. Eddy, and not ours, and so we put to flight your first spectre. Pray proceed, Sir:—

"Let High Church principles be universally embraced in this country, (as they ought to be if they are correct,) and we have at once an ESTABLISHED HIERARCHY, resting, not on the weak basis of human enactments, like the English Church, founded as an establishment by Henry VIII.; but on the immutable command of GOD himself! For the clergy of this Church we are bound in conscience and by divine injunction, to provide a full and honorable support. 'Let him that is taught in the Word communicate with him that teacheth in all good things.' This support must all go only to such religious teachers, as a few prelates think proper to appoint and ordain. The people have no option in the case but this, they may, perhaps, arrange among themselves how to *dispose*, in the most satisfactory manner, of the individuals whom the diocesan shall designate for the care of their souls. The power of the men, too, thus commissioned, is tremendous. It lies with *them* to administer or withhold those sacraments, which, in the words of the High Church historian, 'are necessary to salvation.' It is madness to hesitate, for a moment, in yielding implicit obedience to *those* who have the awful prerogative of granting or withholding a 'covenant title' to eternal life, or to array ourselves in 'rebellion against (our) Almighty Lawgiver and Judge,' by refusing to receive the rites of his religion, on those conditions, which his 'regularly ordained clergy' may think proper to prescribe. But what will be the consequence of such power in the clergy? Unless we shut our eyes to all past history of our race, and suppose that GOD has conferred an absolute *infallibility* on the priesthood which he has placed over us, with such awful sanctions to enforce our obedience, we know and are certain, that this authority *will* be abused, in a manner totally inconsistent with our rights and privileges as freemen."

You have changed your ground, Mr. Eddy; you set out to show us the dangers of a *divine right* to the Priesthood, and you are now expatiating on the dangers of an *absolute power* in the exercise of that right. We pretend to no such power. Our powers are limited and defined, and when we transcend our constitutional limits, our acts are a nullity. And thus we say, "Avaunt" to your second spectre.

"And who is ignorant of the practical operation of High Church principles, where they have acted without restraint? What principles created and sustained the Court of High Commission and the Star Chamber? Who advocated the arbitrary measures of the House of Stuart? 'Who opposed the glorious revolution of 1688?' And, in the language of Dr. John Rice, 'who were the enemies of our own *more* glorious revolution? *High Churchmen, the world knows.*' In the language of this, one of the ablest men of our age, we declare, 'on the other hand, in all these instances, Low Churchmen and dissenters united heartily and co-operated vigorously.' 'The faithful records of history afford, on this subject, a series of most instructive facts, and warrant the strongest conclusions as to the tendency of High Church principles.'"

Before and during the Revolution, Gov. Livingston, of New Jersey, strenuously opposed our applications for the Episcopacy; but after the recognition of our civil independence, he said to us, "Now you may have as many bishops as you please." So said our statesmen generally; but they had not half your sagacity, Mr. Eddy.

"A prelate in this country has it in his power, to a great extent, to secure the prevalence and succession of his own sentiments and practices, whatever they may be; for he appoints the clergy of his diocese, and they are such, and only such, in sentiment and character, as he is pleased to *commission*. And they with *the associated* members of their own vestries, are to elect a successor to *him* who has thus created *them*. It is not difficult to see how certain this succession may be made, and how long the influence of error and religious intolerance may be perpetuated. To recall the power invested in *one man* by popular consent, is more difficult than to destroy the *hereditary despotism* of ages. And we ask, has not power and influence, established by the means before us, been already exerted even in this country with great and unsparing effort, and with pernicious effect? Have not the noblest designs of Christian charity; the exalted enterprise of giving the Bible to every family in our land; the most generous efforts for the instruction of oppressed Christian nations, or of the heathen world, lying in wickedness, been repeatedly shut out from nearly the whole of an extended diocese by a single word? 'The BISHOP does not approve of these efforts, he thinks it improper for any one to solicit our aid for such objects!' A hundred churches are instantly closed, and ten thousand hearts are steeled against those men, who are pleading perhaps for those very charities, which originated in the zeal and piety of the evangelical of the English Church."

A calumny, Mr. Eddy; we wish to spread the Word and the Church of GOD together; and not to be instrumental in sending those whom GOD hath not sent.—This is the whole truth, but proceed:—

* * * "While therefore we see nothing hostile to our free institutions in the Catholic spirit of those, who acknowledge every other evangelical communion to be equally with themselves, a part of the Church of CHRIST, we believe that nothing but a standing miracle could save us from the consequences of a general prevalence of High Church principles, giving as they do to a few men, chosen for life, the only known power on earth of commissioning ten thousand clergy, and clothing that clergy with the awful prerogatives of granting or withholding these sacred ordinances, without which it is maintained, there is no known covenant of mercy, or promise of eternal life. If this be truth, and if these principles must generally prevail among us, we can only say, that the less must yield to the greater, *the freedom of our country to the salvation of our souls.*"

Verily, Mr. Eddy, there is but one hope for the country, and that is, for Congress to clothe the General Assembly with dictatorial powers, and charge them; "*Ne quid respublica detrimenti capiat.*

"If the prelacy of the Episcopal Church is of divine *right* or of exclusive scriptural authority, whence did Henry VIII., with his revengeful and adulterous designs, secure it? His unfaithfulness to his own wife, and his revengeful spirit towards the Roman pontiff, for refusing him divorce, led this haughty monarch of England to interdict all commercial intercourse with Rome, and to annex the *ecclesiastical supremacy* to his own crown. Forever after, it was ordained by his Parliament, '*that the king is the only supreme head on earth of the Church of England.*' Thus severed from Roman supremacy, the English Church became established in its present Episcopal character. Its head was found at Westminster, in Henry VIII., rather than in his holiness on the Tiber. Did this act of a faithless and profane sovereign unite the discordant and corrupted elements of the English communion to CHRIST JESUS as his Church, and breathe into the dry bones of this sepulchre the vitality of spiritual being? Was all this done by a divine right, and did it secure apostolical succession? Was it by the same right, and in virtue of this succession, that Elizabeth consolidated the English Establishment in its present form?"

Pray, Mr. Eddy, turn back to page 79, and read again:—

"Let High Church principles be universally embraced in this country, (as they ought to be if correct,) and we have at once an ESTABLISHED HIERARCHY, resting, not on the weak basis of human enactments, like the English Church, founded as an establishment by Henry VIII.; but on the immutable command of GOD himself."

It seems, then, Sir, that when you wish to call up one apparition, you can represent our Church as not founded on the weak basis of human enactments; and when you wish to call up another, you can tell the gaping crowd, that our "vitality of spiritual being," (pray, Sir, is "spi-

* If the Methodists had remained in communion with the Christian priesthood, the Arminianism of their founder would have been kept in abeyance, and their zeal might have served to quicken and spread the CHRISTIAN FAITH from which it originally flowed. As it is, they have erred *fundamentally* from that faith in several particulars. Not to mention their rejection of the Catholic Faith as contained in the Nicene Creed and the liturgy, they have, in defining *their* faith, rejected (as to its point and substance) the article of Original Sin, that of CHRIST alone without sin, and that which denies that a man may be saved by following the light of nature.

itual being," among "your folks," without "vitality?") as derived from the "act of a faithless and profane sovereign." Really, Sir, you are a sorry conjuror; and it is time we had taken leave of your hobgoblins and yourself.

The truth which the Church presents is clear and consistent, and carries conviction to the conscience; while the language and conduct of those who dissent from us are confused and contradictory, and their arguments have the appearance of bugbears invented to deter honest minds from the path of duty. The Church offers a divinely instituted priesthood; her opponents reject it, and yet set up a priesthood of their own to accomplish the same purpose under the name of "officers of religion." The Church offers a priesthood of constant transmission; and her opponents, confessing the necessity of such transmission to the purity of the faith, fly from the ground of moral certainty to conjectural possibility; and having in vain ransacked all history to find a flaw in her succession, reject her priesthood because they think there *may* be one.† The Church offers a priesthood in three orders; and since this can by no possibility be confounded with a succession in one order, and can therefore never be mistaken for the Independent or Presbyterian system, the next move of our opponents is to seek to confound it with Popery; although Papists themselves will tell them that the Pope is not an order of the priesthood, and that therefore the true Christian priesthood may exist (as we hold it) without the Papacy. The Church offers the Priesthood in a country where it is not connected with civil government, and where there is no monarchy; and then, as a last resort, her opponents reject it because in another country it *is* connected with civil government, and that government is a monarchy. The "wall" is right before them, and yet they "grope" for it in vain; the facts plain as the noon-day sun, and yet they "stumble;" and when we seek to guide their steps and quicken their vision, and bring them out from their "desolate places," Mr. Duffield "roars," and Dr. Bethune "mourns sore like a dove." Such conduct is a perpetual enigma, though it is one which the prophet has solved, and happy will it be for our opponents if they will hearken to the solution: "The way of peace they know not; and there is no judgment in their goings: they have made them crooked paths; whosoever goeth therein shall not know peace. * * THEREFORE," let them honestly confess, "is judgment far from us, neither doth justice overtake us: we wait for light, but behold obscurity: for brightness, but we walk in darkness. We grope for the wall like the blind, and we grope as if we had no eyes; we stumble at noon-day as in the night; we are in desolate places, as dead men. We roar like bears, and mourn sore like doves: we look for judgment, but there is none; for salvation, but it is far off from us."

† While writing, we have received the admirable sermon of Dr. Henshaw, who fortifies our positions with two remarkable testimonies which we have never before seen. The one is from a work entitled "Jus Divinum Regimenis Ecclesiastici," a Presbyterian work published in 1647, and the other is from Dr. Hopkins, the Congregationalist, and father of Hopkinsianism. No men write more stringently than Presbyterians and Congregationalists, when they are so happy as to plant their feet on sound premises, and therefore our readers will not be surprised to learn that both these extracts are valuable, not only *ad hominem*, but as luminous exhibitions of our argument. Of this they will be convinced when we give both passages entire; at present we have room only for a part of the extract from Dr. Hopkins:

"If there be evidence from the Scriptures, that such an order and succession of men, as officers in the Church, has been instituted by CHRIST, and is implied in the commission which he gave to his disciples, 'Go ye, and teach all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost; teaching them to observe all things, whatsoever I have commanded you: *And lo I am with you alway even unto the end of the world.*' This is sufficient positive proof, that such a succession of ministers does in fact take place in the visible Church of CHRIST; and that this commission has been transmitted down from one to another, from that time to this day; and this succession has not been interrupted, and will not be, to the end of the world. This, therefore, may safely, and with all desirable certainty, be taken for granted, without any farther positive proof, by every minister of the gospel, unless there be strong positive evidence that such succession has been interrupted, with respect to him; and that he has been irregularly introduced to that office, by him or them, who have not had their commission and authority to ordain, handed down by succession, from the apostles to them.

"Therefore, since the above recited commission implies, that there should be a succession of officers in the Church to the end of the world, to proselyte, baptize, and teach men to observe the institutions and commands of CHRIST, to whom he has promised his presence and assistance; and since the apostles appear to understand their commission in this light, and to practise upon it accordingly, by ordaining elders in every Church which they formed; and elders or presbyters ordained others by laying on their hands; and they who were so ordained, were directed to commit the gospel, that is, the preaching and dispensation of it, 'to faithful men, who should be able to teach others also;' and to lay hands upon them, not suddenly, but after proper examination and acquaintance, which can be nothing less or more than ordaining them to the work of the ministry. And Titus is directed to ordain elders in every city in the island of Crete. Since all this is evident, and certainly so; and there can nothing be found in the Scripture to contradict such a succession appointed by CHRIST, or in the least inconsistent with it, it may and ought to be considered as positive evidence that there is, in fact, such an uninterrupted succession, sufficient to satisfy the judgment and conscience of an honest man, who is ordained to the work of the evangelical ministry, that he has derived his ordination and commission from CHRIST, by an uninterrupted succession; unless there be positive proof to the contrary, with respect to his ordination.

We have room for only a general acknowledgment of several valuable pamphlets of which we shall speak particularly next week.

The annexed letter has excited in our mind very painful emotions. It is discouraging, sadly discouraging, to see learning, which would be an honor to any age or country, compelled literally to go a-begging for patronage. We felt much hurt, in looking over a late number of the Christian Intelligencer, to find so liberal and learned a man as Mr. H. Coddington, while referring very kindly to some recent affair in our Church, step out of his path to sneer at our republican institutions, and to twit us with the biting sarcasm of De Toqueville: *Comment! Voila un peuple pourri avant d'etre mur!* But what can we say? Is it not notorious, that the most ephemeral projects are lauded by us to the skies, and that the vilest trash which can disgrace the names of theology and history, is pouring in upon us like a torrent, (witness D'Aubigne's Reformation; three volumes for a dollar! a most omnipotent proof of its merits!) while works, the advantages of which are not immediately apparent, and cannot be set down in dollars and cents, are kept out of public view, and suffered to remain in neglect and obscurity? It is disgraceful to us that such an appeal as this of Dr. Jarvis's should ever have been made; but since it is made, nothing remains for us but to make amends for the past, and to extend to our learned historiographer the encouragement which he should never have been left to solicit. May we not hope that every clergyman, with the sanction of his bishop, will exert himself to procure subscriptions for Dr. Jarvis's volume? We know that there are those (and they neither few nor faint) to whom such an appeal will not be made in vain.

TO THE RIGHT REVEREND BISHOP OF NEW YORK.

NEW YORK, March 28th, 1843.

Right Reverend and Dear Sir:

In the month of December last, I issued proposals for publishing the Introductory volume of the Ecclesiastical History, which the Church has made it my duty to write. These proposals were first sent to the bishops, and then to the parochial clergy, throughout the United States.

On my arrival in New York, for the first time since those proposals were issued, I learn that little effort has been made here to obtain subscribers. If such is the fact here, the inference may not be wrong, that efforts have been equally faint in the other chief cities of the Union; and yet on such efforts the publication of the work must depend.

May I be permitted thus publicly to state my reasons for the course pursued?

In the year 1829, while I was in Italy, I received a letter from my own respected Diocesan, conveying to me a request from himself and the late lamented Bishop of South Carolina, and I think from some of the other bishops, that during my residence in Europe I would write an Ecclesiastical History. It was impossible for me to do this while moving about from place to place; all I could do was to collect the necessary materials for such a work; and to this object I devoted myself unremittingly for five years, sparing neither time, nor labor, nor expense, so far as my own limited means would allow. No one but myself can know how great an amount of time and toil was requisite to collect materials for such a work, where the means were so limited. My efforts were eminently successful, and I returned home with the completest collection of original documents, probably, to be found in this country.

At the first General Convention at which I could be present, I was appointed by both houses, I believe without a dissentient voice, to be the Historiographer of the Church; and I immediately thereafter began my labors. What those labors have been, the bishops and the few friends to whom I have showed the manuscript alone can tell. At the Convention of 1841, three years after my appointment, my first volume was so far completed, that it was laid before the bishops, received their sanction, and was by them recommended to the Church. My labors have since been unremitted, and little remains to prepare it entirely for the press. As it required great accuracy, and abounds with tables, it has been estimated that a thousand copies will not do more than defray the expenses of the work.

I have hitherto labored unaided. Beside the whole amount for five years in Europe in collecting materials, I have for the whole subsequent time, been laboring for THE CHURCH; not for the clergy only, as some have erroneously supposed, but for the laity also. My object is, and has been, to put into plain English, such as every body can understand, the historical facts and inferences connected with the great mission of the Son of GOD. Not one dollar has been contributed for this purpose, which I have not supplied. No emolument from the Church is received by me; and as my own means are extremely limited, I submit to privations for the sake of the Church, of which I wish not to speak. But if I am laboring for the clergy and laity, to impart unto them the knowledge of spiritual things, is it a great matter if I receive somewhat of their earthly substance? Certainly it is not indifferent to me, whether I receive or not for my necessities; but money-making is not my object. If it had been, I should have devoted myself to such literary labor as would have paid most. I should have employed travelling agents, or made my contracts with booksellers. So far from this, I wish to be regarded in a different light; I wish to be considered as laboring for my Divine Master, and for the Church which is his body.

With such views did I issue my proposals. In the first place, Nil sine Episcopo. No subscriptions were to be undertaken in any diocese without the approbation of the Diocesan. In the second place, Nil sine clero. No subscriptions were to be made in any parish, but with the cognizance and recommendation of the rector of that parish. With the approbation of the bishops and parochial clergy, it would be an easy matter to raise in Boston, New York, Philadelphia, and Baltimore, not to mention smaller cities, more than four times the amount necessary to defray the cost of publication.

The Church has done nobly for the missionary cause. Her clergy and her laity have come up to the rescue. I pretend not to place my humble labors in comparison with their mighty purposes. But to aid the missionary, knowledge is necessary. He who is traversing mountains and rivers, subduing the wildernesses and the solitary places to the faith of CHRIST, cannot work as I am working. A division of labor is indispensable. Toil of body is not the only toil; nor is preaching the only intellectual exertion which the welfare of the Church demands. May I not then expect the co-operation of the bishops and clergy, and the pecuniary support of the wealthy laity, in preparing an Ecclesiastical History which will give a fair, honest, plain statement of the progress of the Church Catholic throughout the ages of her existence? It is a work of immense toil and responsibility; a work from which I should shrink with dismay, if I did not feel that, as a devoted servant of CHRIST, it is my duty to spend and to be spent in his service; if I did not feel that the perishable things of this world are not to be my reward; if I did not feel that I am laboring as effectually and usefully in the cause of CHRIST, as if I were treading the burning plains of Africa, or piercing the hitherto inaccessible regions of Tartary and China.

I have the honor to be,
With the highest respect and regard,
Right Rev. and dear Sir,
Your friend and servant in the Lord,
S. FARMER JARVIS.

☞ Dr. Jarvis requests the other journals of the Church to copy the above letter.

The letter of DR. JARVIS, an extract from which we gave last week, and which will be found entire on our first page, is one of the many and frequently occurring instances in which this profound scholar brings the stores of his learning to the aid of his brethren and the Church.

The special interest which the subject of unfulfilled prophecy has lately excited, and the sad evils which have been brought on the community by an ignorant and presumptuous criticism, have led some of our brethren in Conneticut to request of Dr. Jarvis a public expression of his views on this subject. In compliance with this request Dr. Jarvis delivered two sermons, the first on prophecy in general, the second in reference to the doctrine of the Second Advent, which were listened to with very earnest attention. These sermons will be repeated in the morning and afternoon of to-morrow, (Sunday, the 2d inst.,) at the Church of the ANNUNCIATION, in this city.

In pursuing this subject Dr. Jarvis has been lead to compile several original chronological tables, derived chiefly from sources not generally accessible, and throwing new light on some of the difficulties of scriptural chronology, the publication of which would form a valuable contribution to ecclesiastical literature. We are confident that many, on being apprised of this fact, will unite with us in the wish that the sermons might be published, with the tables in an appendix; though we have no reason to think that any such arrangement is at present contemplated.

Bishop Onderdonk's next Lecture to Candidates for Orders, and Young Men expecting to become Candidates, will be delivered in Christ Church to-morrow evening. Service to commence at half past 7 o'clock.

ALABAMA.—On Sexagesima Sunday, March 19th, the Rt. Rev. Bishop Polk administered the rite of Confirmation to fifty persons, in Christ Church, Mobile, and also to one belonging to the parish of Tuscaloosa.

SUNDAY SCHOOL ANNIVERSARY.

The Twenty-sixth Anniversary of the Sunday Schools of the Church in this city will be celebrated on *Thursday, April 27th.*

The Scholars of the several schools will sing the *Nineteenth Hymn.*—Tune, *Swanwick.*

NEW AGENT FOR THE CHURCHMAN.

Charles B. Pinckney, Catskill, N. Y.

TO CORRESPONDENTS.

We inadvertently omitted last week to acknowledge the communication of "Δ;" whose request shall be complied with soon.

"G." and "Westchester," (by whom we are happy to find that we are not forgotten,) in our next.

"A Protestant Episcopalian, as well as," &c., &c., has already been answered in reference to his own case. If he will favor us with a personal interview, we think we shall be able to satisfy him.

We are glad to be sustained in the matter of "Christmas Greens," and shall insert "Anti-Innovations" in our next.

MARRIED,

In Patterson, Putnam county, N. Y., on Wednesday, 22d March, by the Rev. A. P. Smith, Dr. Nathan W. Wheeler, to Miss Mary E., daughter of the late Dr. Howland, both of Patterson.

DIED,

At the Rappahannock Academy, Va., 21st ult., the Rev. Charles C. Taliaferro, aged 36.

CALENDAR.

APRIL.

2. Fifth Sunday in Lent.
9. Sunday next before Easter.
10. Monday before Easter.
11. Tuesday before Easter.
12. Wednesday before Easter.
13. Thursday before Easter.
14. GOOD FRIDAY.
15. Easter-Even.
16. EASTER-DAY.
17. Monday in Easter Week.
18. Tuesday in Easter Week.
23. First Sunday after Easter.
25. St. Mark the Evangelist.
30. Second Sunday after Easter.

MAY.

1. St. Philip and St. James, the Apostles.
7. Third Sunday after Easter.
14. Fourth Sunday after Easter.
21. Fifth Sunday after Easter, or Rogation Sunday.
22. }
23. } Rogation days.
24. }
25. THE ASCENSION OF OUR LORD JESUS CHRIST.

DIOCESAN RECORD.

EPISCOPAL ACTS BY THE BISHOP OF THIS DIOCESE.

The Annunciation of the Blessed Virgin Mary, Saturday, March 25th, received, agreeably to the proper canon of the General Convention, as a Presbyter of the Protestant Episcopal Church in the United States, and of the Diocese of New York, the Rev. Daniel McManus, who had been ordained a Priest in the Church of Rome.

The above named canon, by an unfortunate oversight, does not appear in the body of canons attached to the Journal of the last General Convention, 1841, nor therefore in Swords' Almanac for 1842, in which the canons are re-printed from that edition. It is to be found on page 121 of the said Journal, and is as follows:

CANON.

Of Clergymen ordained by Bishops not in communion with this Church, and desirous of officiating or settling in this Church.

When a Deacon or Priest, ordained by a Bishop not in communion with this Church, shall apply to a Bishop for admission into the same, as a minister thereof, he shall produce a written certificate from at least two Presbyters of this Church, stating that from personal knowledge of the party, or satisfactory evidence laid before them, they believe that his desire to leave the communion to which he has belonged, has not arisen from any circumstance unfavorable to his religious or moral character, or on account of which it may be inexpedient to admit him to the exercise of the ministry in this Church; and shall also, not less than six months after his application, in the presence of the Bishop and two or more Presbyters, subscribe the declaration contained in the seventh Article of the Constitution; which being done, the Bishop being satisfied of his theological acquirements, may receive him as such.

City of New York. Fourth Sunday in Lent, March 26th, confirmed 130 in the Mission Church of the Epiphany.

BISHOP ONDERDONK'S APPOINTMENTS FOR THE ANNUAL CONFIRMATIONS IN THE CITIES OF NEW YORK AND BROOKLYN.

Fifth Sunday in Lent, April 2, All Saints' Church, P. M.

Sunday next before Easter, April 9, Church of the Nativity.

Second Sunday after Easter, April 30, St. Luke's Church, *Brooklyn.*

BISHOP ONDERDONK'S APPOINTMENTS FOR VISITATION.

Third Sunday after Easter, May 7, St. Paul's Church, *Albany.* 8, Cohoes, *Albany county*, Ordination A. M., Confirmation P. M. Wednesday, 10, Whitehall, *Washington county*, Consecration A. M., Confirmation P. M. 11, do. Ordination.

Fourth Sunday after Easter, May 14, Duanesburgh, *Schenectady county*, Institution A. M., Confirmation P. M. Tuesday, 16, Rensselaerville, *Albany county.* 17, Oakhill, *Greene county.* 18, Greeneville. 19, Cairo.

Fifth Sunday after Easter, or Rogation Sunday, May 21, Windham. 22, Prattsville. 23, Gilboa, *Schoharie county.* The Ascension of our LORD JESUS CHRIST, Thursday, May 25, Hobart, *Delaware county.* Saturday, 27, Delhi, Institution A. M., Confirmation P. M.

Sunday after the Ascension, May 28, Walton. Tuesday, 30, Franklin. 31, Otego, *Otsego county.* June 1, Unadilla. 2, Gilbertsville. 3, Louisville, Parochial School.

Whit Sunday, June 4, do., Zion Church. Tuesday in Whitsun week, June 6, Exeter. 7, Monticello. 8, Cooperstown. 9, Westford.

Trinity Sunday, and St. Barnabas the Apostle, June 11, St. Paul's Church, *Troy.* Friday and Saturday, 16 and 17, Astoria Female Institute, Astoria, *Queens county.*

First Sunday after Trinity, June 18, St. James' Church, *New York.*

Second Sunday after Trinty, June 25, Flatbush, *Kings county.*

Thursday, July 6, Islip, *Suffolk county*, Consecration A. M., Confirmation P. M.

Fourth Sunday after Trinity, July 9, Tompkinsville, *Richmond county.* Wednesday and Thursday, 12 and 13, St. Ann's Hall, Flushing, *Queens county.* 14, 15, St. Thomas' Hall, do.

Fifth Sunday after Trinity, July 16, Little Neck, Ordination A. M., Confirmation P. M. 17, St. Paul's College, College Point, Ordination. 18, 19, do., Visitation.

Where ordinations or institutions are to take place, the candidates are expected to see that at least two Presbyters, are in attendance.

The neighboring clergy are expected to make arrangements for officiating occasionally, prior to the Bishop's visitation, and preparing candidates for confirmation, if there be any, in such of the above named parishes as are vacant.

Any other services, not inconsistent with punctually meeting the above appointments, will also be rendered with pleasure during the same period.

NOTICES.

☞ Notice is hereby given, that a meeting of the Corporation for the Relief of the Widows and Children of the Protestant Episcopal Church in the State of New York, will be held in St. John's Chapel, New York, on the 17th April next, at 5 P. M.

By order of the President.
S. SEABURY, Secretary.
April 1, 1843.

☞ THE LARGE CHAPEL OF THE NEW YORK UNIVERSITY is now open for Divine Service, under the ministrations of the Rev. Mr. Shimeall, every Sunday, *Morning and Evening*, at the usual hours.

N. B. At evening, (7 o'clock,) Mr. S. will confine himself to a series of Discourses on UNFULFILLED PROPHECY. Subject, next Sunday evening, *Answers to objections, founded in the Popular Theology of the day against the Interpretations of the Formulas, "Kingdom of heaven," "of God," "of Christ," &c., as denoting the* MILLENIAL STATE; *and an exposition of the true Nature, Design, and End of the* CHRISTIAN DISPENSATION, *as contrasted therewith.*

Episcopalians generally, are respectfully invited to attend. April 1, 1843.

MISSION CHURCH OF THE HOLY EVANGELISTS.

In Easter Week there will be a sale of fancy and other articles, for the benefit of the Mission Church of the Holy Evangelists.

Anything contributed to the sale will be thankfully received, and may be sent to Mrs. Benjamin Evans, 360 Broome street; Mrs. John E. Earl, 20 Pike street; Mrs. William Hinton, 23 Barclay street; and Miss Jones, 27 Vandewater street.

New York, April 1, 1843.

CHURCH OF THE REDEMPTION.

A sermon will be preached on Sunday evening next, in the Church of the Redemption, in Sixth street, near Second Avenue, on the adaptation of the season of Lent to the wants of our nature, by the Rev. John Wayland. Services to commence at half past 7 o'clock.

April 1, 1843.

ACKNOWLEDGMENTS.

MISSIONARY COMMITTEE OF THE DIOCESE OF NEW YORK.

The Treasurer acknowledges the receipt of the following sums, viz:

From Trinity ch, Athens, Rev Thomas Mallaby, rector, $3 62. St Thomas' ch, New York, Rev Dr Hawkes, rector, from monthly offerings, $80. Total amount, $83 62.

C. N. S. ROWLAND, Treasurer,
March 29, 1843. 55 Water-st.

PROTESTANT EPISCOPAL TRACT SOCIETY.

The Treasurer thankfully acknowledges the receipt of the following sum:—

From the ladies of Christ ch, Watertown, Ct, to constitute the rector, Rev Nathaniel S Richardson, a life member, $25.

Donations and subscriptions thankfully received by
THOMAS BROWNING, Treasurer
THOMAS C. BUTLER, Agent,
At the Depository, 20 John-street.
New York, March 30, 1843.

NEW YORK BIBLE AND COMMON PRAYER BOOK SOCIETY.

The treasurer thankfully acknowledges the receipt of the following sum:—

Offerings of Christ ch, Rev Thomas Lyell, D D, rector, $10 13. Edward Delafield, M D, to constitute himself a life member, $10. Total amount, $20 13.

Donations and subscriptions thankfully received by
THOMAS BROWNING, Treasurer,
THOMAS C. BUTLER, Agent,
At the Depository, 20 John street.
New York, March 30, 1843.

DOMESTIC MISSIONS.

The treasurer of the Committee for Domestic Missions, since his report of March 22, has received the following contributions, viz.:

From Christ ch, Hartford, Ct, for Akron, Ohio, $65 84; St Luke's ch, Glastenbury, Ct, half, $10; St Paul's ch, Windsor, Vt, $6; St Paul's ch, Detroit, Mich, per C C Trowbridge, Esq, half, $80; Zion ch, Pontiac, Mich, $2 50; St Luke's ch, Kalamazoo, Mich, $2; St Paul's ch, Jackson, Mich, $2; St Patrick's ch, Clinton, Mich, $10; St Andrew's ch, Ann Arbor, Mich, $16; Grace ch, Port Huron, Mich, $6; M H Wilcox, Cassopolis, Mich, $1; St Luke's ch, Hope, N J, half, $7 02; St James' ch, Knowlton, N J, half, $2 48; Zion ch, Belvidere, N J, half, $2 15; Trinity ch, Pottsdam, N Y, $5; St Paul's ch, Albany, $15; do for church at Akron, O, $20; St Jame's ch, Hyde Park, N Y, half, $5 50; do special, $10; St Peter's ch, Morristown, repaid by foreign committee, $5 44; St Timothy's ch, Massillon, O, $17 75; St James's ch, Hamilton parish, Va, half, $14 50; St Mark's ch, Halifax, Va, half, $25 69; Rev J Grammer, rector of the same, half, annual, $10; Mrs T G Coleman, do, half, $5; sundry others, $6 38; Rev W M Jackson, Va, half, $50; several friends per do, half, $6 50; St John's ch, Jacksonville, Florida, $3; Miss P Lambert of Sharon, Ct, $3; St George's ch, Flushing, L I, per Rev B C C Parker, $70 43; Christ ch, Macon, Ga, half, $25; Quinquagesima offerings of sundry ladies in Frederick parish, Clarke co, Va, per Rev W G H Jones, rector, half, $26 32; do St Paul's ch, Tompkinsville, Staten Island, half, $5 28. Total amount, $542 78.

THOMAS N. STANFORD, Treasurer,
At the store of Swords, Stanford & Co,
March 30, 1843. 152 Broadway, New York.

Note.—The treasurer has received information that the sum of $629 60 is in the hands of the Receiving Agent in Mobile, $575 of which being contributed by Christ Church, Mobile, and $54 60 from St. Paul's Church, Greensborough, Alabama.

FOREIGN MISSIONS.

The treasurer of the Foreign Committee acknowledges the receipt of the following sums since last report:

From Christ ch, Norwich, Ct, Quinquagesima collection, per W S Tyler, treasurer, $50; monthly offerings of St George's ch, Hempstead, L I, per Rev Dr Carmichael, $2; St George's ch, Milford, Ct, Quinquagesima collection, $4 25; St Paul's ch, Detroit, Mich, one half, $79 86; Zion ch, Pontiac, Mich, half, $2 50; St Luke's ch, Kalamazoo, Mich, half, $2; St Paul's ch, Jackson, Mich, $14 10; St Luke's, Glastenbury, Ct, per Rev G H Nichols, half, $10; St Timothy's ch, Massillon, O, half, $17 75; Sunday school Christmas offering of same, for Africa, per Mr John Swan, $5 40; Harcourt parish, Gambier, O, $10; Female Society of St Luke's church, Granville, O, for Africa, $5; Trinity ch, Cleveland, O, $1; St Paul's ch, Maumee City, $5 62; do do, for Africa, $0 25; Christ ch, Huron, for do, $0 50; Rev A Sandford of Granville, for China, $5; through Rev M T C Wing, R A, Gambier, O, a lady through the Rev Geo Lemian, for Africa, $1; St James' ch, collection, Warminsville, Hamilton parish, $14 50; Miss B K Page, for Greece, $30; through Rev W Hodges, collection at St Mark's ch, Halifax, Va, per Rev S Grammer, half, $25 68; Mrs Sarah Ann Carbaniss, $2 50; Col C H Carbaniss, annual subscription, half, $1; Mrs Lucy Kilson, $0 25; Mrs E M L, half, $0 25—$0 50; Miss Nannie Nelson, half, $0 12; Mrs Mary Green, half, $0 25; Mrs Sarah A Leigh, annual subscription, half, $1; Mrs M E Grammer, do, half, $2 50; Rev J Grammer, do, half, $10; Mrs G Coleman, in part, do, half, $5; several friends by Rev W M Jackson, half, $6 50; Rev W M Jackson, half, $50; St Luke's ch, Hope, N J, Quinquagesima collection, half, $7 03; St James' ch, Knowlton, do, half, $2 48; Zion ch, Belvidere, do, half, $2 15; St Thomas' ch, N Y, for Cape Palmas mission, per T L Servoss, Esq, treasurer, $10; family mite box, N Y, $1 31; a friend to foreign missions, Middletown, Ct, through Rev Dr Jarvis, $5; a lady, by do, $1—$6; from a lady of St George's ch, N Y, per Rev Dr Milnor, $5; from a lady of St George's ch, N Y, per do, $1—$6. Total, $400.

F. S. WINSTON, Acting Treasurer.
New York, March 29, 1843.

Just received and for sale,

Rt. Rev. Bishop HOPKINS' SECOND LETTER to Bishop KENRICK.

"The Divine Institution and Use of the Festival System of the Church," set forth in a Sermon, by J. Huntington, M.D.

Royal Octavo Edition of Rubricated Book of Common Prayer, various bindings.

April 1. J. A. SPARKS, 111 Nassau-st.

MISS SAGAR AND MISS BALLOW'S

BOARDING AND DAY SCHOOL FOR YOUNG LADIES,

No. 10 Albion Place, (Fourth Street.)

NEW YORK.

The Summer Quarter will commence on the 19th of May; but Pupils are received at any period, the proportion only of the quarter being charged.

Particular attention is paid to the French language, which is made, as far as possible, the medium of conversation. Young ladies who do not wish to pursue a full course of study, may join the classes attending to this language, or to any other particular branch.

Great care is also bestowed upon the instruction of younger scholars, and a reasonable deduction is made in the charge for Boarders in the Junior Department.

April 1.—tf.

COTTAGE GROVE SCHOOL,

MR. AND MRS. I. S. VANVECHTEN, PRINCIPALS.

THIS Seminary for Young Ladies is located in one of the most attractive parts of Poughkeepsie, N. Y. The grounds for exercise are extensive, elevated, healthful and retired, affording peculiar advantages for boarders. A regular course of study is pursued embracing all the branches of a thorough English Education, including Vocal Music, and Calisthenes. The year is divided into two terms of 22 weeks each. The summer term will commence on the last Wednesday (26th inst.) of April. The annual charge per scholar, is $175, payable quarterly in advance. This sum includes all charges for board, bed, bedding and furniture, fuel, light and English tuition. The pupils will be charged extra, as follows, viz:

Washing, per term	$7 50
Music with use of piano	26 00
Languages, each	12 00
Drawing and Painting, each	12 00

N. B.—The number of pupils—day scholars and boarders—is limited to 30.

REFERENCES.

Rev. John Reed, D. D., Rev. Homer Wheaton, George P. Oakley, Esq., Joseph H. Jackson, Esquire, Poughkeepsie. March 18.—4t$

Clergy of the Protestant Episcopal Church, residing in the cities of New York and Brooklyn, with their respective residences.

Onderdonk, D D, Rt. Rev Benjamin T, 106 Franklin.
Anthon, D D, Rev Henry, Second Avenue, corner of 10th street.
Balch, Rev. Lewis P. W., 50 Great Jones.
Berrian, D D, Rev William, 50 Varick.
Carder, Rev. J. D., Fort Hamilton, New York Harbor.
Cooke, Rev James W., 68 Jane street.
Dowdney, Rev. John, Williamsburgh.
Evans, Rev. Benjamin, 360 Broome.
Forbes, Rev John M., 371 Hudson.
Frazer, Rev Alexander, 120 Orchard st.
Hackley, Rev. Charles W., 125 Bleecker street.
Haight, Rev Benjamin I., 3 Rutgers Place.
Harris, Rev. Nathaniel S., 281 Broadway.
Hawks, D D, Rev Francis L, Flushing, L. I.
Higbee, Rev Edward Y., 159 Chambers.
Hoyt, Rev. Ralph, 3d Avenue, on 123d street.
Huddart, Rev. R. Townsend, 422 Houston.
Jackson, Rev. Charles D., Waverly Place, corner of Greene.
Jones, Rev Charles, Morrisania.
Jones, Rev Lot, 192 Allen.
Lyell, D D, Rev Thomas, 77 Anthony.
McVickar, D D, Rev John, 8 College Green.
Mead, Rev. Edward N. 103 Amity street.
Millett, Rev. James, 24 Waverley Place, cor. Greene.
Milnor, D D, Rev James, 82 Beekman.
Morris, Rev William, 76 Varick.
Ogilby, Rev. John D., Theological Seminary, Chelsea Square, Twentieth street.
Pardee, Rev. Isacc 453 Houston.
Parker, Rev. Benjamin C. C., 589 Broadway.
Peck, Rev Isaac, 139 Grand st.
Pound, Rev. Jesse, 27 West Washington place, (late Barrow st.)
Price, Rev Joseph Henry, 22 Bleecker st.
Pyne, Rev. Smith, Eleventh street, near Fifth Avenue.
Richmond, Rev William, Bloomingdale.
Seabury, D D, Rev Samuel, 365 Hudson.
Shimeall, Rev Richard C., 47 Amos-street.
Smith, D. D. Rev Hugh, 206 Twentieth, next to St Peter's Church.
Taylor, D. D., Rev Thomas H, 1 Rector.
Turner, D D, Rev Samuel H, Theological Seminary, Chelsea Square, Twentieth.
Vaughan, D. D., Rev. John A., 55 Morton.
Verren, Rev Antoine, 99 Franklin.
Wainwright, D D., Rev Jonathan M., 10 Hubert.
Walter, Rev. William H., 74 Eighth street.
Wayland, Rev. John, No. 12 University Place.
Williamson, Rev. Charles H., 35 Murray staeet.
Wilson, D D, Rev Bird, Theological Seminary, Chelsea Square, Twentieth.

Brooklyn.

Blake, D D., Rev John L., Court near Butler.
Carter, Rev. Lawson, Smith st., corner of Livingston.
Cutler, D D., Rev Benjamin C., 1 Sands street.
Diller, Rev. J. W., Washington Avenue, opposite the Collegiate Institute.
Goddard, Rev. Kingston, Jeroleman street, opposite Sidney Place.
Henry, D. D., Rev. Caleb S., cor. Willoughby and Jay
Hunter, Rev Joseph, Classon Avenue.
Johnson, Rev Evan M, corner of Pearl and Johnson.
Lewis, Rev. William H., No. 9 Tillary street.
Messenger, Rev John F., Butler, 3 doors from Smith.
Stone, D. D., Rev. John S., next door to Christ Ch.

Williamsburgh,

Clapp, Rev. Caleb, No. 3 South Third street.
Haskins, Rev. Samuel M., No. 4 South Third street.

Jersey City, N. J.

Barry, D. D., Rev. Edmund D., Essex-street.

JUST PUBLISHED,

THE PSALTER, OR PSALMS OF DAVID, &c.,

POINTED FOR CHANTING,

Compiled from the Arrangements of Robert Janes and James Stimpson; to which are appended, *The Burial of the Dead, Athanasian Creed, Magnificat, Nunc Dimittus, Sentences of the Offertory at the Holy Communion, Table of Introits for every Sunday and Holy Day throughout the Year, Table for Chanting the Selection of Psalms, A Note Stating how the Apostles' and Nicene Creeds and Lord's Prayer may be Chanted, and the Canticles of the Church.*

JAMES A. SPARKS, 111 Nassau Street.

For sale, as above, *Dictionary of the Church*, containing an exposition of terms, phrases, and subjects connected with the external order, sacraments, worship and usages of the Protestant Episcopal Church, with an especial reference to the Church in the United States. By the Rev. Wm. Staunton. Second edition, *fresh bound.*

Also, *Tracts for the Times*, in three volumes, with which is bound, Rev. Dr. Pusey's "Letter to the Bishop of Oxford," and Rev. Dr. Hook's "Call to Union." Price $5. March 25.

WANTED.

A PERSON to take charge of the Classical Department of a Boarding School for Boys, on the Hudson River, between 30 and 40 miles from New York. The best of certificates as to qualifications, &c, will be required. Apply to H. L. Norris, 32 Vesey st., between three and four o'clock of each day, except Sunday.

March 25—tf

C. WELLS,

BOOKBINDER,

56 GOLD STREET, (Second Story,)

NEAR FULTON STREET.

Particular attention paid to the rebinding of Public or Private Libraries, Periodical and single volumes of every kind.

Samples of a great variety of BINDING on hand.

March 25—tf

THE COLLEGIATE SCHOOL, now at 115 Franklin street, under the charge of FORREST & MULLIGAN, will be removed to the building of the Lyceum of Natural History, No. 561 Broadway, in the latter part of April next.

A quantity of second-hand School Furniture for sale.

March 25,—tf

ORGAN FOR SALE.

FOR Sale Cheap, a beautiful Parlor Organ, fine tone, with mahogany case. Inquire of James A. Sparks, Office of the Churchman.

March 25—tf

TO MINISTERS, STUDENTS, &c.

VALUABLE

ENGLISH THEOLOGICAL BOOKS,

RECENTLY received, and for sale by the Importers,

D. APPLETON & CO,
200 *Broadway.*

The Perpetual Government of Christ's Church, by Thomas Wilson, DD., late Bishop of Worcester, 1 vol. 8vo.

The Ecclesiastical History of M. L'Abbe Fleury, from the second Æcumenical Council to the end of the 4th Century, translated by Rev. J. H. Newman, 1 vol. 8vo.

The Works of Archbishop Bramhall, vols. 1 and 2, to be completed in five vols.

An exposition of the Catechism of the Church of England, by the Right Rev. Bishop Nicholson, 1 vol. 8vo.

The History of the Christian Religion and Church during the three first centuries, by Dr. Aug. Neander, 2 vols.

The Churchman's Year or Liturgical remarks on the Sundays and Saints' days and the Lives of the Apostles, &c., by Rev. Geo F. Townsend, MA 2 vol. 8vo.

Plain Sermons by Contributors of Tracts for the Times, vol 4.

Scripture exhibited in its purity and simplicity, being a system of revealed religion, by the late Rev. John Warden, 1 vol. 8vo.

The Primitive Doctrine of Regeneration, by George Stanley Faber, B. D. 1 vol. 8vo.

Ninety-six Sermons by the Right Rev. Bishop Andrew, 4 vols. 8vo.

Liturgiæ Britannicæ, or the Several Editions of the Book of Common Prayer from its Compilation to the last edition, &c., by Wm. Kelling, B D, 1 vol. 8vo.

Catena Acnea—Commentary on the Four Gospels, collected out of the Works of the Fathers, by S. Thomas Aquinas. Vol. 1 and 2—to be completed in 4 vols.

Ecclesiastical Biography of Lives of Eminent Men connected with the History of Religion in England. By Christopher Wordsworth, D. D. Third edition, in 4 vols. 8vo.

Lectures on Justification, by John Henry Newman, 1 vol. 8vo.

The Popular Works of Robert Lowth, D. D., late Bishop of London, in 3 vols., contains Isaiah, Hebrew Poetry, Sermons, and Remains.

Sermons by the Right Rev. Bishop Sanderson, with Life of the Author, by Isaac Walton, 2 vols. 8vo.

Cardinal Bellarmine's Notes on the Church, examined and refuted by various Eminent Divines, 1 vol. 8vo.

The Remains and Occasional Publications of the late Rev. John Davidson, B. D., formerly of Oriel College, Oxford. 1 vol. 8vo.

IMPORTANT WORK ON THE CHURCH.

SHORTLY WILL BE PUBLISHED BY

D. APPLETON & CO.,
200 Broadway,

THE KINGDOM OF CHRIST; or, Hints respecting the principles, constitution and ordinances of the Catholic Church. By FREDERICK DENISON MAURICE, M. A, Chaplain of Guy's Hospital, and Professor of English History and Literature in King's College, London.

The title connects itself with the book of Archbishop Whately, which made some stir lately, though there is no other connection. Mr. Maurice's work is eminently fitted to engage the attention and meet the wants of all interested in the several movements that are now taking place in the religious community; it takes up the pretensions generally of the several Protestant denominations and of the Romanists, so as to commend itself in the growing interest in the controversy between the latter and their opponents. The political portion of the work contains much that is attractive to a thoughtful man, of any or of no religious persuasion, in reference to the existing and possible future state of our country. The table of contents alone, presents a truly intellectual bill of fare. The London edition has recently appeared in two post octavo volumes, at five dollars; the American reprint will be in one handsome octavo, for two dollars and a half. March 11.—3t$

TEACHER WANTED, to superintend the education of two young gentlemen, for one hour or more each day. Also, a Governess, to reside in an Episcopalian family. Address Box 511, lower office.

March 18.—3t$

CHURCH MUSIC.

JAMES A. SPARKS, 111 NASSAU-STREET NEW YORK,

Has lately Published

THE FOLLOWING MUSICAL WORKS,

Adapted to the use of the Protestant Episcopal Church, and others using Chants:

Gregorian and other Ecclesiastical Chants,

Adapted to the Psalter and Canticles, as they are pointed to be sung in churches. From the 2d London edition. This work contains: 1. The eight Gregorian Tones, with their several endings; 2. A variety of the same tones harmonized for four voices, but so as to preserve unaltered the original melodies; 3. Miscellaneous Chants; 4. The Versicles and Responses, from Tallis's Cathedral Service. To which are added, KYRIE ELEISON, a TRISAGION, never before published, by Edward Hodges, Esq., Mus. Doc., Director of the Music in Trinity Parish; and RESPONSES to the Decalogue.

The Canticles of the Church;

Being portions of the services which may be "*said or sung,*"—pointed and arranged in *bars* corresponding with the music to which they may be sung. The design of this work is to enable the congregation to unite with the Choir in performing this part of the service

Te Deum and Jubilate (in A),

By WM. BOYCE, Mus. Doc. Circ. 1760. With an easy arrangement for the Organ and Piano Forte, by EDWARD HODGES, Mus. Doc., Director of the Music of Trinity Church, New York. This work contains 18 quarto pages, with an engraved title page, suitable in form to bind with other music. Price 75 cents. The attention of the friends of Church Music of the *highest order* is respectfully solicited to this work.

Music of the Church, (with a Supplement,)

A Collection of Psalm, Hymn, and Chant Tunes, adapted to the worship of the Protestant Episcopal Church in the United States. By the Rev. Dr. Wainwright. 7th edition.

J. A. S. has constantly on sale:

THE CHUCH CHOIR, parts First and Second. By the Rev. Mr. Muenscher. Price $1. The Second Part, consisting of Chants, Anthems, and Sentences—price 62½ cents.

THE CHANTS OF THE CHURCH. By Messrs. Darley & STANDBRIDGE. Price 75 cents.

GEMS OF SACRED MUSIC: consisting of eleven Introductory Sentences, and one Funeral Anthem for four voices; with an accompaniment for the Piano Forte or Organ. Selected from the best composers, and arranged by J. C. B. Standbridge, Organist of Christ Church, Philadelphia.

LOUD'S ORGAN STUDY: A thorough System of Instruction on the Organ. Price $5.

STANDBRIDGE'S PIANO-FORTE INSTRUCTION. Price $3. A liberal discount made to Choirs and wholesale dealers.

AN ESSAY ON THE CULTIVATION OF CHURCH MUSIC. By Edward Hodges, Esq., Mus. Doct., late of Sidney Sussex College, Cambridge, England. Pp. 24. Price 18 cents.

TRACTS FOR THE TIMES, in 3 vols. Price $5. Also, No. 90. Remarks on certain passages in the Thirty-nine Articles. By Members of the University of Oxford. Printed from the second English edition. Price 37½ cents.

PLAIN SERMONS. By Contributors to the Tracts for the Times. 2 vols. Price $1 50. The publisher will venture to say, that no religiously disposed person can attentively read these Sermons without being profited thereby.

The following is from the Bishop of New York:

RECOMMENDATION.

"These volumes of '*Plain Sermons*' appear to me to be admirably adapted to the conveying of religious instruction on the sound principles of the Gospel, and are therefore recommended to the members of my diocese, for private and family reading. I also hereby authorize the public reading of them, together with such others as I may from time to time appoint, by lay-readers within said diocese.

BENJAMIN T. ONDERDONK,
Bishop of the Diocese of New York
New York, June 14, 1841.

A TREATISE ON BAPTISM,

By the late Rev. Alexander Hay, of Virginia; with letters commendatory from the Rt. Rev. Bishop Chase, and the Rev. Dr. Shelton, and a sketch of the life of the author by the Rev. C. Dresser.

As an unanswerable treatise in favor of Infant Baptism, this work cannot fail to be read with profit by Presbyterians and Methodists as well as Churchmen. It is clear, concise, and convincing, and treats the subject in a kind and Christian spirit. It contains 131 pages: and in order to give it a general circulation, will be sold as low as possible. A part of the edition will be bound in paper cover so as to be sent by mail to any part of the country.

J. A. S. has constantly on sale, PRAYER BOOKS of every description and style of binding, at prices varying from 25 cents upward; together with all the Standard Works of the Church. Clergymen can be supplied at reduced prices.

J. A. S. begs leave to offer his services to Clergymen and others at a distance from the New York Book Market, to purchase Books for them on the most reasonable terms, and to forward them, as may be directed, to any part of the United States, or Canada.

Orders enclosing Cash for any book in this market, or for Sunday School Libraries, will be promptly attended to.

He begs leave to refer on this subject to the Right Rev. the Bishop of New York, the Right Rev. Bishop Chase of Illinois; the Rev. Messrs. D. S. Lewis, St. Francisville, La.; W. D. Cairus, Columbus, Ga.; J. A. M'Kenney, Cambridge, Md.; Rev. Dr. Seabury, New York; C. N. S. Rowland, and Cornelius Oakley, Esqs., New York; Rev. W. F. Walker, Saratoga Springs, N. Y.; and Rev. Dr. Chase, of Bellows' Falls, Vt.

TO CLERGYMEN.

THE advertiser is desirous of placing his two sons (one seven and the other nine years of age) under the charge of a Clergyman of the Protestant Episcopal Church, (residing in a healthy location in the country, in the vicinity of New York,) who would be willing to receive them into his family, and give them a thorough English education. The object of the advertiser, being to place his children under the charge of a gentleman who will give them a parent's solicitude with a comfortable home, and who will strictly attend to their moral and religious duties. Application addressed to Mr. H., postpaid, at the office of this paper, will be received and attended to.

March 18.—3t$

POETRY.

LENT.

Welcome, dear feast of Lent: who loves not thee,
He loves not Temperance, or Authority,
But is composed of passion.
The Scriptures bid us fast: the Church says now:
Give to thy Mother what thou wouldst allow
To every corporation.

The humble soul composed of love and fear,
Begins at home and lays the burden there,
When doctrines disagree;
He says, in things which use hath justly got,
I am a scandal to the Church, and not
The Church is so to me.

True Christians should be glad of an occasion
To use their temperance, seeking no evasion
When good and seasonable;
Unless Authority, which should increase
The obligation in us, make it less,
And Power itself disable.

Besides, the cleanness of sweet Abstinence
Quick thoughts and motions, at a small expense,
A face not fearing light;
Whereas in fulness there are skittish fumes,
Sour exhalations, and dishonest rheums,
Revenging the delight.

Then those same pendant profits, which the Spring
And Easter intimate, enlarge the thing
And goodness of the deed.
Neither ought other men's abuse of Lent
Spoil the good use; lest by the argument
We forfeit all our Creed.

'Tis true we cannot reach CHRIST's fortieth day;
Yet to go part of that religious way
Is better than to rest:
We cannot reach our Saviour's purity;
Yet we are bid, "Be holy e'en as He."
In both let's do our best.

Who goeth in the way which CHRIST hath gone,
Is much more sure to meet with Him, than one
That travelleth by-ways.
Perhaps my GOD, though he be far before,
May turn, and take me by the hand, and more,
May strengthen my decays.

Yet, LORD, instruct us to improve our fast
By starving sin, and taking such repast
As may our faults control;
That every man may revel at his door,
Not in his parlor; banqueting the poor,
And among those his soul.

GEORGE HERBERT.

From the London Church Intelligencer.

NEW ZEALAND.

THANKSGIVING SERMON: Preached by the Right Rev. The Bishop of New Zealand, on his arrival in his Diocese. Published at the request of the Congregation.

"*If I take the wings of the morning, and remain in the uttermost parts of the sea; even there also shall thy hand lead me, and thy right hand shall hold me.*"—PSALM cxxxix. 8, 9.

When the earth was without form and void, and darkness was upon the face of the deep—we read in the book of Genesis, that even then the Spirit of GOD moved upon the face of the waters. Much more does the same Spirit move upon the face of sea and land, now that the earth is stamped with the glorious form of its Maker's handiwork; replenished with a countless family of GOD's children; and enlightened by that Day-spring from on high, which shineth in the midst of the darkness. The Spirit of GOD still moves upon the sea; saying to it, Hitherto shalt thou come, and no further, and here shall thy proud waves be stayed. By the right hand of that Spirit we have been led in safety to this distant land, bosomed in the uttermost parts of the sea. That Spirit has been with us over the many thousand miles of ocean that we have traversed; and has made the storm to cease, so that the waves thereof were still. O, then, let us be glad and rejoice with thanksgiving, because we are at rest; because GOD has brought us to the haven where we would be!

GOD grant that this lesson may not be given to us in vain. Having gone down to the sea in ships, and seen the works of the LORD, and his wonders in the deep, may our hearts be enlarged to a better knowledge of the awful majesty of our Creator's power! May we have learned to see, as in a visible type, the peaceful presence of CHRIST with his Church; when he has seemed to walk unseen upon the troubled waters, saying to them as he said to the lake of Galilee, Peace, be still! May we have learned to feel around us the upbearing of the everlasting arms of the Sprit of GOD; when he has seemed to move upon the face of the waters; sometimes with the sound of a rushing mighty wind, and sometimes in the still small whisper of the breeze; guiding us on our course in peace, as the messengers of salvation even to the ends of the earth!

Can there be a thought more strengthening and comforting to the spirit of man than this—that the Spirit of GOD is ever with him? It was this that confirmed the faith of Moses, whenever he was tempted to fail in heart for fear of the mission upon which GOD had sent him: "The LORD said, Certainly I will be with thee. My presence shall go with thee, and I will give thee rest." This was what David felt, when he uttered those words in the 139th Psalm:—"Whither shall I go then from thy Spirit? or whither shall I go then from thy presence? If I climb up into heaven, thou art there; if I go down to hell, thou art there also. If I take the wings of the morning, and remain in the uttermost parts of the sea, even there also shall thy hand lead me, and thy right hand shall hold me." This then is the comfort of every believer in CHRIST, that wherever he may be, there is the Spirit of GOD; and where the Spirit of GOD is, there may grow all the fruits of the Spirit, love, joy, peace, long suffering, gentleness, goodness, faith, meekness, temperance.

We know, therefore, to our great and endless comfort, that wherever the Christian may be, his heart is still the temple of the Holy Ghost that dwelleth in him; and by that power he may worship the Father, at all times and in all places, in spirit and in truth. But this spiritual comfort applies more strongly to that body of believers, which is called the Church of CHRIST. For the Holy Spirit combines together the whole communion of saints; the fellowship of holy men of every age and every country; and builds them up into an holy temple in the LORD. He it is who unites us with the saints that were of old; that cloud of witnesses of the Faith of whom St. Paul speaks in Hebrews xi. So that we live in the spirit with the dead who sleep in JESUS, and are partakers of the same hope in which they lived and died. And, by the same Spirit, we are united with all true believers throughout the whole world; with all the branches of the universal Church of CHRIST; so that our prayers and praises meet together with theirs in one united offering before the mercy-seat of GOD. This is the glorious temple in which the Spirit of GOD dwells; the universal Church of CHRIST: that temple which has the whole earth for its pavement: the mountains for its pillars; heaven for its roof; the host of angels for its ministers; and all mankind of every nation for its worshippers.

This family of believers is under the continued guardianship of the Holy Spirit. Even the hairs of their head are all numbered. The LORD knoweth them that are his: and not one of them is lost. He is about their path, and about their bed, and searcheth out all their ways. At His command, the ministering spirits go forth to minister for them who shall be heirs of salvation. It may be, that even now, if GOD were to open our eyes, we might see the air filled with the forms of glorious beings; like that multitude of the heavenly host, which first brought to the shepherds of Bethlehem the tidings of peace on earth and good-will towards men. We might see, as the servant of Elisha saw, the hills around us filled with horses and chariots of fire: we might see, as Stephen saw, the heavens opened and JESUS standing at the right hand of GOD.

Such thoughts as these, of the perpetual presence of the Holy Spirit, and of His unceasing guardianship of the Church of CHRIST, teach us, how small is the change in the circumstances of our true life, which has been made by the mere change of our dwelling-place. Let me be understood to speak of man's spiritual life as his true life. His natural life, with its attendant cares, of meat and drink, and raiment, and dwelling, is no more his real and true life, than his body alone is his whole being and substance. The spirit of a man, and not his body, is the real and true man; and the spiritual life of a man is his real and true life. A great change has taken place in the circumstances of our natural life; but no change has taken place which need affect our state of spiritual being. We have left home and friends, and all that was dear to us; we have passed over many thousand miles of sea, and have come to a land where there is not so much as a tree resembling those of our native country. All visible things are new and strange, but the things that are unseen remain the same; many bodily comforts are abridged, many worldly enjoyments are lost, many outward circumstances are changed, but the inward and spiritual realities of our Christian life are still unaltered. The same Spirit guides, and teaches, and comforts, and watches over us; the same Saviour prays for us at the right hand of GOD, and is in the midst of us here on earth, when we are met together in his name; the GOD and Father of us all numbers every hair of our heads, that not one of us may be lost; the same Church of CHRIST acknowledges us as her members, and stretches out her arms to receive and bless our children in baptism; to lay her hands upon the heads of our youth; to unite our young men in holy wedlock, in type of her own spiritual union with CHRIST; to break and to bless the bread of the eucharist, and to call all true believers to the Supper of their LORD; and, lastly, to lay our dead in the grave in peace, and with the same sure and certain hope of a resurrection to eternal life through JESUS CHRIST our LORD.

If, then, brethren, there be a change in our present state, it is only in the things which we see, and touch, and taste, in things which perish in the handling. The things unseen, by which we live in the spirit with GOD, are like GOD himself, who cannot change, but remaineth the same for ever. The love of the Father never faileth; the intercession of CHRIST never ceaseth; the comfort of the Spirit abideth with us for ever; the ministry of the Church goes on in perpetual succession; the prayers of the Church come up, as the morning and evening sacrifice, to GOD; the inward influences of a true and lively faith still act upon every willing heart. Charity never faileth; for the poor ye have always with you, and whensoever ye will ye may do them good. In short, there is no Christian duty, and no Christian comfort, or principle, or hope, which is not essentially the same to us under our present circumstances, as it was when we were enjoying the more settled ordinances and visible forms of our mother Church. The only difference is, that ours is a Church built upon faith and hope; a Church, of which we see nothing, but believe everything; a seed now hidden in the ground, but which, we trust in God, will grow up into a great tree. Is there anything discouraging in this? GOD forbid! for it is written, Blessed are they that have not seen and yet have believed.

No, brethren, so far from being discouraged by anything that I see or hear, I look upon this country as peculiarly a land of promise; not in respect of its fertility, though it be great, or its advantages for commerce, though they be many, nor for any other reason such as these; for all such worldly matters are secondary to the one great principle which teaches us to seek first the kingdom of GOD and his righteousness, and that then, and not till then, all other things will be added unto us. But the reason why I look upon this country as peculiarly a land of promise, is because in it all the prophecies and promises of the Gospel have been fulfilled; which told before that the word of the LORD should go forth to the ends of the earth; that the Spirit of the LORD should guide and dwell with man in the uttermost parts of the sea; that CHRIST would be with his Church alway, even unto the end of the world; and that His ministers should go into all the world and preach the Gospel to every creature.

These are the promises of GOD; and mark how they have been here fulfilled. We have come to the uttermost parts of the sea, and even there we find the right hand of the Spirit of GOD guiding the hearts of men. CHRIST has blessed the work of His ministers in a wonderful manner. We see here a whole nation of Pagans converted to the Faith. GOD has given a new heart and a new spirit to thousands after thousands of our fellow creatures in this distant quarter of the earth. A few faithful men, by the power of the Spirit of GOD, have been the instruments of adding another Christian people to the family of GOD. Another Christian Church has risen here, in the midst of one of the fiercest and most bloody nations that ever lived to bear witness to the power of sin over the heart of unregenerated man. But now the Spirit is poured upon them from on high; and the wilderness has become a fruitful field; and the signs foretold by Isaiah are visible among them: that judgment dwells in the wilderness; and the work of righteousness is peace; and the effect of righteousness, quietness, and assurance for ever. And the people dwell in peaceable habitations, and in sure dwellings, and in quiet resting places. These are the signs of CHRIST's kingdom, which you have here before your eyes. You have seen judgment dwelling in the wilderness, when tribes of armed and fearless warriors acquiesced in the severest sentence of the British Law, though executed upon one of themselves;* you see the people dwell in peaceable habitations, their forts and towers on the hill tops forsaken, and their sure and quiet dwellings nestled in low places. You see the wilderness becoming a fruitful field, under the hands of men who have but lately learned from the Gospel to love the arts of peace. Young men and maidens, old men and children, all with one heart and with one voice praising GOD; all offering up daily their morning and evening prayer; all searching the Scriptures to find the way of eternal life; all valuing the word of GOD above every other gift; all, in a greater or less degree, bringing forth and visibly displaying in their outward lives, some fruits of the influences of the Spirit. Where will you find throughout the Christian world more signal manifestations of the presence of that Spirit, or more living evidences of the kingdom of CHRIST?

I seem, then, to be called by the Providence of GOD, to feed his flock in one of the choicest portions of his land of promise. Ever since I received my first commission from the Church at home, one verse of the Psalms has been continually in my mind. The lot is fallen unto me in a fair ground, yea I have a goodly heritage. May the Chief Shepherd of the Flock so guide and instruct me, that I may feed His flock in green pastures, and lead them forth beside the waters of comfort. And may your prayers be offered up, not for ourselves only, but for me and all my brethren in the ministry; that our faith may not fail, but that the grace of GOD may be sufficient for us; and that His strength may be made perfect in our weakness!

For, brethren, it is no common work which GOD has given into the hands of the clergy and laity of this country. It is a work full of promise; but one so vast as to prove itself to be a work requiring prayer, and faith, and perseverance. Those visible signs of the influence of the Spirit, and of the presence of CHRIST, which we see around us, prove that a great door and effectual is opened unto us; but we know also that there are many adversaries. We may expect that a spirit of covetousness; an eager desire to be rich; a contentious and quarrelsome disposition; a narrowness, and perversion of mind; a relaxation of habits of self-denial; and a recklessness of duty both towards GOD and man, will spring up and multiply, before the remedy for such evils can be provided by institutions for the advancement of sound learning and religious education, like the time-honored foundation of our mother country. Against such adversaries as these, we must oppose the bulwarks of consistent principle, fearless candor, determined perseverance, rigid self-denial, and, above all, of steadfast faith. Let the advancement of our Colonial Church be made the subject of our prayers, and the object of our alms. Let all men see that we are in earnest; and then we may hope, that even the most worldly among them will learn in time to glorify their Father which is in heaven.

But, brethren, this work is not of our own power, or of our own wisdom, but the work of that Spirit of GOD which has guided us to the uttermost parts of the sea, that He might plant us here as a new branch of CHRIST's universal Church, in the midst of a race of native Christians; to be the prop and stay, around which their early faith may entwine its branches, that it may grow with our growth, and be strengthened with our increase of strength. If, then, the blessing be conferred upon us of being made the fellow-workers with the Spirit of GOD; if we see in every thing around us the certain proofs that GOD has on this spot fulfilled his prophecies, and that this is peculiarly a land of promise; if we know that the fulfilment of prophecy, and the completion of promises, and the growth of CHRIST's kingdom, all portend the coming of the end, when we shall be required to give account of the talents committed to our care; what need we any further argument, nay, what stronger motives can we have, to urge us to devote ourselves steadfastly and faithfully to this great and hopeful work which GOD has given us to do? Only look at that work in faith. View this country, not as it is now only, but also in its capacities for future good. View it as a country in which GOD has already wrought wonderful things, whereas we may well rejoice; and in which the Spirit gives the promise of a more abundant harvest in the time to come. Look upon its hills and valleys, not even now unblessed by the ordinances of grace, or barren of good works, but soon to become the nursing mothers of a great and a goodly people. View this land as the England of the Southern Hemisphere; a country blessed with peculiar graces of the Spirit, with purity of doctrines, regularity of order, soundness of discipline, fervor of faith, and fruitfulness of good works; and blessed, moreover, with those worldly goods, which are added to them who seek first the kingdom of GOD and his righteousness: with peace, and plenty, and contentment, and justice, and temperance, and mercy. Look upon the future with the eye of faith and of hope, and in a spirit of zeal and determination to follow out to the full the leadings of the Spirit of GOD; and you, I doubt not, will soon confess with thankfulness, that your lot has fallen unto you in a fair ground, and that you have a goodly heritage.

May, then, that Spirit, which has guided us by his right hand to the uttermost parts of the sea; that Spirit which moved upon the face of the deep when the earth was without form and void, assist us with his wisdom and counsel; that, out of the scattered elements which lie around us, we may build up our Church, upon the foundation of the Apostles and Prophets, JESUS CHRIST himself being the chief cornerstone; in whom all the building fitly framed together may grow unto an holy temple in the LORD.

* This relates to the execution of Maketu, a native of New Zealand, for the crime of murder, early in the year 1842.

THE NECESSITY OF AN EXTERNAL CALL TO THE MINISTRY.

"There is not an instance in the Sacred Scripture of any man being sent forth as a minister of CHRIST, merely by an internal impulse of the spirit, unattested either by miracles or by an external commission from the ministers of GOD. The Apostles were all manifestly sent by our Saviour: 'As my Father hath sent me, even so send I you.' They were hallowed by fiery tongues on the day of Pentecost, and invariably performed miracles. The other disciples, who acted as ministers, received an external call from the Apostles or their deputies, or were enabled to show miraculous proof of their mission. In truth, this external calling, or manifestation, must be absolutely essential to the Christian ministry, because a minister of JESUS CHRIST must be able to prove his mission to others, as well as to himself. Now, an inward call is no proof to others: it may be counterfeited, it may be imaginary, it may be enthusiastic. Scripture teaches us 'that there shall be many false prophets and pretenders to inspiration; and that they shall deceive many.' It is obvious that the bold and persevering assertion of an inward call, especially if accompanied by that hypocritical pretension to sanctity which such imposters too often assume, is precisely the mode in which we might expect that people would be deceived. Nor is it to be said, in reply, that miracles are only necessary in the case of a new revelation, but not when an old revelation is to be preached more purely than it has been. For teachers who do not profess to teach any new revelation, may pervert, corrupt, and mutilate that which has been made; and they may, in effect, preach 'another Gospel,' which the Holy Apostle pronounces 'anathema.'—(Gal. i., 8, 9)—I do not, in any degree, doubt that the true ministers of JESUS CHRIST are internally 'moved by the Holy Ghost,' to undertake the holy office; but it is the will of GOD that they should be externally called and sent."—*Palmer on the Church, vol. i., pp.* 169, 170.

EDUCATION AND VOCAL MUSIC.

Much I believe remains to be done in every part of the diocese for the education of the poor. At the same time, I am persuaded that the defect has not arisen from any want of zeal and activity on the part of the clergy. I have no reason to doubt that they are generally impressed with a conviction of the vast importance of the subject, and that they have shown themselves ready to exert their utmost endeavors, and to make great personal sacrifices, to promote the cause of education. But I fear there are still but too many cases, in which their efforts have failed, either because they have not been sufficiently seconded by the good will of the opulent laity, or because they have been obstructed by local difficulties, which they have hitherto been unable to overcome, in their attempts to provide for the support of a teacher, or the erection of a school room. And this appears to be most frequently the case, in places where the poverty of the laborers renders them unable, or at least, unwilling, to contribute, even the smallest amount, toward the expense of instruction for their children. It seems to me but very rarely that the temporary sojourn of the Circulating Schools—to which nevertheless it must be owned the country has been deeply indebted—has been followed by the permanent establishment of others. Still I have the satisfaction to believe, that the number of cases in which there is a total deficiency of means of instruction for the children of the poor, is rapidly decreasing, and I venture to hope, that the time is not distant, when this want shall be everywhere in some degree supplied. But all the information I have been able to collect on the state of education in the diocese, leads me to think, that in most places where it is afforded, it stands in great need of improvement. It appears to me that sufficient attention has not been paid to the qualifications of the teachers. I am aware indeed that the scantiness of the remuneration allotted to them may often render it impossible to insist upon all the conditions which are known to be desirable. But still I believe that it would not be difficult to raise the present ordinary standard, and to exact from the persons employed such an amount of skill and information, as will enable them to impart something more than those first rudiments, which are not so properly knowledge, as the instruments by which the child is enabled to acquire it. It would of course be highly desirable, that every teacher should be qualified, not only to teach the letters, but to explain the sense, of the books used in the school, that he should be able to communicate the first elements of vocal music, and that he should be practically familiar with the most improved methods of instruction that have been adopted in the best schools of the same kind. And I am persuaded that these qualifications would soon become much more common, if an opportunity was afforded to persons who wished to prepare themselves for the office of teacher, of seeing a school conducted according to the best system, by one who possessed these advantages, and which would thus at the same time answer the purpose of a model and a training school.

You will not, I am sure, think that I attach an exaggerated importance to vocal music as a part of popular education, because I have mentioned an acquaintance with it among what I should wish to see considered as the indispensable qualifications of a schoolmaster for the poor. Your experience will undoubtedly have convinced you, that the value of this attainment can hardly be estimated too highly, with a view to its moral and religious uses. You know better than I could explain, the great benefit which might be expected to result to the performance of public worship, both as to the degree in which it would realize the intentions of our Church, and the influence it would exercise over the people, if this knowledge and skill were more generally diffused among the lower classes; and perhaps I may add, that the natural taste and habits of the indigenous population seem to offer peculiar facilities for its diffusion.—*Connop, Bishop of St. David's.*

A QUESTION.

Suppose that every year from the first settlement of New England to the present evening, this ordinance had been kept in his season; suppose that every year on Christmas Eve, every house of worship in New England had been decorated with the signs of festal joy, with green wreaths and boughs, and inscriptions, like this sanctuary in which you are now assembled, and the whole population had met with cordial salutations of Christmas welcome, and assembled for worship and united with their pastors in such a prayer as that which at this season the Church puts in the mouth of her ministers,—"Almighty God, Who hast given us Thy only begotten Son to take our nature upon Him, and as at this time to be born of a pure Virgin; grant that we, being regenerate and made Thy children by adoption and grace, may daily be renewed by Thy Holy Spirit, through the same our Lord Jesus Christ, Who liveth and reigneth with Thee and the Same Spirit, ever one God, world without end,"—do you suppose it would have turned out then, that the greater part of the congregations in some sections would have come to think that our Saviour was the proper Son of Joseph, and not really a divine person?—do you suppose that a large proportion,—in some sections, a majority—of pastors would have turned Unitarians and have succeeded in misleading their whole congregations into such a deadly heresy?—*Rev. J. Huntington.*

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JOSEPH ROBINSON, PUBLISHER,
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By whom subscriptions will be received; and to whom communications for the editors must be addressed, postpaid. Baltimore, March 16, 1843.—tm1

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References.—The Right Rev. B. T. Onderdonk, and the Episcopal clergy of Brooklyn generally.

All letters addressed to JOHN YOUNG, Brooklyn, will meet with prompt attention. June 25.

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